RAMRAJYA
AND
ITS IDEAIS

L. P. Chaturvedi

Vishwa Bharati Prakashan, Nagpur

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L. P. Chaturvedi, Kanpur

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Intrcduction

Ramayana written in different languages of India with different titles deal with the story of the life of Lord Rama. He has been characterised as an encarnation of Almighty Vishnu, the governing power of the entire Universe We Indians study Ramayana in religious perspective like other religious books viz Holy Vedas, Holy Gita, Mahabharaat and other Puranas But India of to-day and most other parts of the world have adopted politico-religious systems which has resulted in narrow mindedness, confusion and continuous fighting on the basis of material interests Rama, besides being a religious personality was an ideal man, king and warrior. He strived to uproot the unholy actions of those who ware absorbed in selfish materialism and were crushing humanity to meet their selfish ends Actions and ideals of Rama and his life are as true today as in the past, in the context of present world in the fields of administration, politics, diplomacy philosophy of life, Socio-religion and others as a ruler, warrior and true human being

Life of Sri Rama cannot be confined to religion. He was an ideal and practical man of this world. He discharged his regal duties according to certain principles based on welfare of humanu

In this book I have taken up all aspects of his life. His character cannot be confined to any particular religion, period or place but is examplary for all religions and all human races for all times and in every part of the world.

I have brought out the character of Sri Rama on a historical pattern as the historians today would do while writing the history of different periods. He believed in non-violence He did not hesitate in using force against those who were always violent and wanted to throw the world in turmoil by their wicked actions.

Bharat or India has witnessed the oldest culture in the world since human evolution on the earth The first man of the world 'Manu' framed rules and laws for human beings. He framed rules for man in every walk of life Manu taught of relations between man and man and between man and other animals and also between human beings and the Creator of the Universe He was Manu of the present "Kalpa" which consists of four "Yugs" viz. Satya, Treta, Dwapara and Kali. Several

Kalpas form a Manvanter and this cycle of time goes on after every great deluge (Pralay). Thus ancient Indian Rishis and Munis had thorough knowledge of the time cycle i e Kal Chakra. This information is not contained in 'Vedas' only which have thoroughly dealt with knowledge about every sphere but is also contained in different Puranas viz. Bhagwat Purana, Vishnu Purana and others Vedas are the first books of knowledge. Similarly the Puranas were written by Rishis and Munis who admired the beauty of the world. The Puranas are a sort of history and narrate of different dynasties which ruled after man became civilised and formed different kingdoms The Puranas did not lay emphasise on wars and materialistic topics viz scientific inventions but generally they laid emphasis on the virtues of greatmen who devoted their lives for the safety and security of human race.

But at the same time Rishis gave full description of the life and rule of those kings who devoted most of their life-time in eradicating vices destroying Such greatmen were Sri Ramchandra and Sri Krishna in Balmiki Ramayana and Bhagwata Sri Ramchandra was born in Treta Yug and Sri Krishna was born in the last leg of Dwapar i. e about 90,000 and 10,000 thousand years ago respectively.

The regime of Sri Ramchandra was a glorious and golden period of ancient Bharat Sri Ram was a reality and not a myth or fiction as some of the historians of the modern age think. Existance of Sri Ramchandra is a well established fact as mentioned in different Ramayanas in different languages of this sub-continent All the Ramayanas are based on Balmiki Ramayana.

Balmiki was a famous scholar in the period of Sri Ramchandra. Though it is the first epic in literature, it contains detailed historical facts In ancient India, even History and other subjects were written in verse, poems on the pattern of Vedas as was the prevailing system.

On the basis of Balmiki Ramayana, life of Sri Ramchandra is described in different Puranas like Vrihad Purana, Skand Purana (Vaishar Khand), Garud Purana (143rd chapter of Purwa Khand) Vishnu Purana and Bhagwat Purana etc Later literary scholars wrote their books on the basis of Balmiki Ramayana for example Ramayana Tatparya of the great scholar Vedavyasa, Raghuvams of the famous poet Kalidas, Uttar Ramacharit of Bhawbhuti, Ramcharitmanas of Tulsi Das a

noted poet of Hindi, etc. Commentaries were also written in different languages of India for example Ramabhirami of Negoiji Bhatta, Bhushan Tika of Govindra, Ramayana Shiromani Gujarati of Shivsahai, Ramayankut Byakhya of Ramanand Tirtha, Ramayana Tatparya Nirnaya of Madhavacharya, History of Clasic Sanskrit literature of M. Krishnamacharya, etc. etc.

The life of Rama was so popular that it took the form of Ramlila (dramas) also, played even in the far East i. e. Sumatra, Bali and Jawa of Indonesia.

Balmiki taught Ramayana to Kush and Lav the two sons of Sri Ramchandra, born in his Ashram. They recited it from the beginning before Shatrughan, the youngest brother of Sri Ramchandra who stayed in the Ashram of Balmiki on his way from Mathura to Ayodhya. Kush and Lav recited the verses of Ramayana which are noted in Chapter 71 of Uttar Kand as follows :

"तान्यक्षराणि सत्यानि यथा वृत्तानि पूर्वश ।
श्रुत्वा पुरुषशार्दूलो विसज्ञो बाष्पलोचनः ॥
समहूर्तमिवासज्ञो विनिःश्वस्य मुहुर्मुहुः ।
तस्मिन् गीते यथा वृत्त वर्तमानमिवा शृणोत् ॥"
(बा. रा ७।७१।१६–१७)

(Every word and sentence of that epic were narration of true incidents that had happened in the past. Shatrughan, a lion among men folk was wonderstruck to hear the incidents of the life of his elder brother. His eyes were full of tears. He was dumb for about two gharis (time measure) and took heavy breaths He heard the past incidents in the way of present happenings.)

It is quite clear that Rama is not an imaginary character of an epic, but was a reality. His regime was an ideal one in all respects.

In this book named "Ramarajya and Its Ideals" I have tried to look into this glorious past and bring it to lime-light through the ideal life and regime of Sri Ramchandra which was perfect in all respects. He established this regime after defeating demoniac forces Ravan and his allies.

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CHAPTER-1

RAMRAJYA AND ITS IDEALS

INTRODUCTORY

In this book I have dealt with the culture the creator of which was Sri Ramchandraji. Though human kind had developed culture from times immemorial yet Ram gave it a perfect shape Sri Ramchandraji was the eldest son of king Dasharath of Raghu Dynasty who was great grand father of Sri Ramchandraji and was a notable king of his times Before Raghu many famous kings had ruled our Kaushal, the capital of which was Ayodhya viz Raja Ikchhvaku, Sagar and Bhagirath Bhagirath brought holy Gangas from Himalayas to the plains As regards time of Ram, I have already dealt with in the preface of this book He was born about 90,000 years ago i e about 80,000 years ahead of Sri Krishna Chandraji in Mathura

During those days there were two kinds of kingdoms viz the king who strictly adhered to the holy books of Vedic philosophy and others were those who did not believe only in Vedas but had also developed materialistic outlook and were fully absorbed in wordly pleasures They also followed Vedas in some respect for fulfilling their materialistic lust for worldly pleasures and avoided underlying teachings of equality among human beings and thought about other world besides this. Such kings and people were called Danvas or Rakshas who lacked moral values Not only this they were against those who preached vedic philosophy in true sense The Danvas and Rakshasas were not satisfied with their opponents' outlook and hence tortured and destroyed such preachers Ravan, the king of Lanka was pioneer of such Rakshasas who had developed high technology for material pleasure and achieved technology of destruction He established colonies far and wide in the kingdoms of other contemporary kings and made his followers the incharge of such colonies. He left them free to perpatuate any sort of tyranies over their opponents

The Rishis and Munis who lived in Ashrams in dense forests to do meditate about the Almighty and performed Yagyas, were frightened of such demonaic persons who often visited their Ashrams, destroyed them, killed the inhabitants mercilessly and let loose the terror At such a critical time Ram along with three brothers Bharat, Lakshman and

Shatrughan was born in Ayodhya, in the dynasty of Raghu which was known for its ideal rule

From the very beginning his attitude was to serve humanity as he learnt from Rishis who visited his father very often He learnt a lot of Vedic knowledge and ultimate aim of human life Though he inherited a very rich culture and civilisation of that time he accelerated it in all spheres of his kingship to become an ideal king He had shown political and diplomatic foresightedness, had acquired qualities of a good administrator, had developed warfare tactics and weaponary to meet the challenge of those who were enemy of human race for the sake of meeting their ulterior motives He was a believer in science of astrology, medical science, religious and philosophical discourses and encouraged the scholars after he succeeded to the throne of Ayodhya by organising seminars in his court and in his private life

During the period of Shri Ram and before him, aspect of town planning was fully developed, medical science and astrology were fully matured Formation of Governments and crowning the heads of states were based on certain principles according to the wishes of the people Rishis and scholars living in Ashrams in country side had their say in the choice of successors of kings of their age They were sort of real representatives of the common people as they remained in their constant contact We find this custom in the choice of Ram when Dasharath expressed his desire to declare him his successor before Vashishtha, the head priest of his family and other Rishis and they all approved his proposal

I have tried to discuss in detail the various aspects of fully matured civilisation and culture that prevailed at the time of Shri Ramchandraji and before and after him in this sub-continent in the following chapters separately and subjectwise The authority is Balmiki Ramayan which was written during the life time of Shri Ramchandraji The relevant references have been quoted from the above Book As regards the authority of the book I have discussed in detail in the preface of this book and I have no desire to repeat the same again However it will not be out of place to say that I take pity on those Indian historians who deny the existance of Sri Ram and Krishna and call it myth without going into Sanskrit Literature which has very rich treasure of literature, history and all sorts of sciences contained in it They do not dare to go beyond the writings of foreigners specially Europeans so called scholars I wonder that these foreign scholars cite the misrepresented quotations of our literary works and old sayings and our historians quote these foreigners without going through the original Sanskrit works I shall not hesitate to comment on the so called foreign scholars who saw the light of human civilisation only about 2,000 to 4,000 years ago as they themselves lived in dark period devoid of any human civilisation Naturally they cannot imagine of the

past of several thousands or lakhs of years Present scientific researches and excavations disclosed that life evolved on this earth crores of years ago and human life does not lag behind this life evolution I am not going to admit that fertile human mind became able to develop civilisation so late i e only few thousand years ago after lakh and crores of years of long slumber

Much can be said on the point of period to stress on my conviction on the basis of Sanskrit literature but it is not a pertinent scope of my subject on which I am going to write and it is enough that I have written on the existance of Sri Ramchandraji and Balmikiji who had written biography of Sri Ramchandraji with special reference to the facts to establish that the civilisation of the period of Ram was fully matured in the spheres of goodness and demonaic world. This will further be illustrated in the chapters which will follow henceforth in this book The difference between the two contemporary civilisation will also be clear

CHAPTER - II

ARCHITECTURE AND TOWN PLANNING AND MODE OF LIVING

Architecture of certain place, town or city speaks of the condition of the people who live in the locality It is indicative of their respective civilisations, art and general condition of the people. During the period of Sir Ram and before him people were fully aware of arts of architect and planning of township While planning the township, architect kept in mind is that the atmosphere may not be polluted and hence stress was laid on gardening and parking in between the colonies of houses This trend was prevalent in the archetectorial planning of the subcontinent and of the demons or Rakshasas Though architectural finds or remanents of such towns may not be available after lapse of lakhs of years, their description in books is available which shows the richness of the art of building

आयता दश च द्वे च योजनानि महापुरी ।
श्रीमती त्रीणि विस्तीर्णा सुविभक्तमहापथा ।।
राजमार्गेण महता सुविभक्तेत शोभिता ।
मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः ।।

(बा रा. १।५।७-८)

Ayodhya was tne seat of descendents of famous kings of Koshal to which Sri Ram belonged It was a well planned town which had huge buildings built in a systematic way We can have the glimpses in description given in Balmiki Ramayan in Chapters 5 and 6 of Balkand Ayodhya which was founded by Manu in Satyug was further beautified by Raja Dashrath and Sri Ramchandraji during their regimes It was situated in the length of 12 Yojan (a measurement of that time which is equal to about 4 miles at present) and 4 Yojan in breadth. It was surrounded by broad roads and high ways There were lines of trees on the both sides of the roads. Offshoots of roads were constructed to connect with other parts of the kingdom.

I have explained the gist of these two verses noted before them. It is further said about the town as noted below

कपाटतोरणवर्ती सुविभक्तान्तरापणाम् ।
सर्वयन्त्रायुधवतीमुषिता सर्वशिल्पभिः ।।

(बा. रा. १।५।१०)

(This town was furnished with giant gates and heavy and magnificient shutters Separate markets for different commodities were separately constructed There were shops of different types of arms and ammunitions All sorts of artists of different trades were living in the town)

सूतमागधसम्वाधा श्रीमतीमतुलप्रमाम् ।
उच्चाट्टालध्वजवर्ती शतघ्नीशतसकुलाम् ।।
वधूनाटकसंघेश्च संयुक्ता सर्वतः पुरीम् ।
उद्यानामवणेपेता महतीं सालमेखलाम् ।।
दुर्गगमम्भीरपरिखा दुर्गामन्येदुरासदाम् ।
वाजिवाएणसम्पूर्णा गोभिरूष्ट्रैः खरैस्तथा ।।

(बा. रा. १।५।११ से १३)

[It was inhabited by innumerable heralds who recited poems in praise of Kings The town was full of all sorts of glamour which was imparallel There were very high buildings on which banners were hoisting Hundreds of cannons were mounted on buildings

There were many theatrical companies in which only females worked and acted as musicians and actors There were countless mangoe gardens and orchards in and around the city. It was a very big city as regards its length and breadth and was surrounded by high Sal trees

The city was surrounded by deep ditch full of water and it was very difficult to cross it by outsider It was very difficult for an outside invador to invade and surmount or suppress it The city was also full of domacile and useful animals like horses, elephants, cows, bullocks, camels and donkeys]

As regards the places, the description given is as below

प्रसादै रत्नविकृतै· पर्वसेरिव शोभितामे । कूटागारैश्च सम्पूर्णामिन्द्रस्येवामरावतीम् ।
चित्रामष्टापदकारा वरनारीगणायुताम् । सर्वरत्नसमाकीर्णां विमानगृहशोभिताम् ।।

(बा. रा. १।५।१५-१६)

[In the city royal palaces were built of precious stones They were very high touching the sky resembling the mountains in their height They accelerated the beauty and magnificience of the city There were underground apartments for confidential conferences The city looked like Amaravati of God Indra]

Besides the above quotations, detailed descriptions of the glory and magnificience in all spheres indicating all sorts of prosperity in different walks of life, is clearly visible Though people were rich but self-satisfied and performed all religious Vedic rites like Yagyas Discussions on philosophic subjects were a common and daily routine of the people In this connection a few verses from Ramayan are given below to show that the subjects and people of Ayodhya were very happy

तस्मिन् पुरवरे हृष्टा धर्मात्मानो बहुश्रुता नरास्तुष्टा धनै स्वै स्वैरलुब्धा सत्यवादिन ।।
नाल्पसनिचय कश्चिदासीत् तस्मित पुरोत्तमे ।कुटुम्बी यो ह्यसिद्धार्थो गवा श्वधन धान्यवान् ।।

(बा रा १।६।६-७)

[All the people were happy, religious, well-read, ungreedy truthful and fully satisfied with their wealth in the city of Ayodhya There was not a single person or family in that marvellous city who had no possession of more than he needed of those precious things and articles and who have not succeeded in achieving the goal of religious sanctity, financial gain and value All of them were in possession of sufficient number of cows bullocks, horses, riches and food stuffs]

The reason of their happiness was due to their self-sufficiency in abundance which can be found in following verse

नाकुण्डली नामुकुटी नास्राग्वी नाल्पभोगवान् ।
नामृष्टो न नलिप्ताङगो नासुगन्धश्च विद्यते
नामृष्टभौजी नादाता नाप्यनङ्गदनिष्कधृक
नाहस्ताभरणो वापि दृश्यते नाप्यनात्मवान् ।।

(बा. रा १।६।११-१२)

[There was none who did not wear 'Kundal' (ear ornament) 'Mukut' (Head wear made of gold and other precious stones) and flower garlands

There was no scarecity of articles of enjoyment There was none who did not take bath and did not put on fresh and clean clothes daily There was none who did not use sandal plaster and was devoid of fragrance

None was seen taking impure food i.e. non-vegetarian and none was there who did not give alms in charity None was seen who did not have control over his will power None was seen who did not put on Bejus-kand (arm ornament) Nishk (Ornament made of gold) and Kara (Wrist ornament).]

In spite of affluency of articles of daily use people were having good moral character as is found in the following verses

सर्वे नराश्च नार्यश्च धर्मशीला सुसयता मुदिताः शीलवृत्ताभ्या महर्षय इवामलाः ।
नानाहिताग्निनीयज्वा न क्षुद्रौ वा न तस्कर कश्चिदासीदयोध्यायान चावृतो न सकर
नाषडगविदत्रास्ति नाव्रतो नासहस्त्रद न दीन· क्षिप्तचितो वा व्यथितो वापिकश्चन
वर्णेष्वग्यचतुर्थेषु देवतातिथिपूजकाः कृतज्ञाश्च वदान्याश्च शूरा विक्रमसयुता· ।।

(बा. रा. १।६।९, १२, १५, १७)

[There was none in Ayodhya who did not perform Yagya daily. The people were not mean at all None was involved in theft None was there who lacked in manners and good deeds There were no cross- bred people

In that town none was seen who did not have knowledge of Vedas, none was there who did not observe religious fasts and none was lacking in giving alms in charity None was there who might be morally poor, half minded or sorrowful(15)

The persons belonging to all the four Varnas viz Brahman, Kshatrias, Vaishyas and Shudras were worshiper of God and other gods, they willingly and respectfully entertained their guests All the people were grateful, generous or benevolent, courageous and valiant or brave(17).]

About Ayodhya, its people and its ruler, the position will further be clarified by the following verses

ता सत्यनामा दृढतोरणार्गला गृहैर्विचित्रैरूपशोभिता शिवाम् ।
पुरीमयोध्या नृसहस्त्रसंकुला शशास वै शकसमो महीपतिः ।।

(बा. रा. १।६।२८)

[Ayodhya, the name was meaningful and true and the doors and shutters were strongly built and fastened, where palacious buildings were accelerating its beauty, was full of thousands of people and was ruled by kind Dasharath and his administration was based on justice and truth.]

The above noted description of Ayodhya and its people thousands and lakhs of years ago shows that it was very much civilized or more civilised

than today in certain respect. They were aware of art of architect, ways of diffusion of pollution by planting trees in between different inhabited colonies built in the city They had means of recreation like theatrical companies and dancing halls They had full knowledge of weaponery and war fares They had factories for producing arms At the same time people were religious minded well read in Vedas, the books of highest knowledge of every kind At the same time they believed in good deeds believer of truth and pious dealings They were brave courageous out at the same time generous and benevolent They knew how to lead a gracious life The kings and rulers were guided by Rishis and hermits in the administration which was based on justice The above description also shows that inspite of their prosperity in all spheres, they had examplary character and were not led away by worldly vices They did not lead a wicked life Worship of God and other Gods through meditation and performing pious Yagyas and giving alms to the poor before their lunch was daily routine of their lives

The society was divided into four Varns viz Brahmanas, Kshatrias, Vaishyas and Shudras Brahmans were selfless people not to be led away by wordly charms and lived in Ashrams away from cities, studying Vedas, performing Yagnas and meditating about creator of Universe They developed their souls so much that they could foresee things and events of the future They remained in contact with the common people and the rulers as well as the later visited them in their Ashrams very often

The Kashatrias were responsible to safeguard the interests of the remaining Varnas and saved them from the attacks of demons, outside rulers and other wicked people Vaishyas were mainly involved in agriculture and trade and keeping useful cattle like cow, bullocks etc Shudras were generally employed in manual labour of above three Varnas and were fed by the above three Varnas But all of them led their lives piously and performed their religious rites in their own way adhering to the principles laid down in Vedas

Such was the Satwik (based on truth and purity) civilisation which was inherited by Sri Ram from his forefathers Sri Ramchandraji accelerated it and expanded it far and wide by defeating the sponsors of contemporary civilisations which were prevailant among demoniac forces who believed in enjoyment of life at the cost of others by plundering Satwik people and perpatuated atrocities over them for the sake of their enjoyment Though they also derived knowledge from that portion of Vedas which contained knowledge about gaining worldly power like powerful weapons and thereby inventing different powerful weapons of destruction I shall deal that civilisation in the next chapter. The leader and pioneer of that civilisation was Ravan who considered female sex as means of enjoyment.

CHAPTER - III

DEMONIAC CIVILISATION

There was another civilisation during the Ramayan era and before it. That civilisation was perfect in the sphere of architect, town planning and other amenites were there in developed form for the sake of luxuries of the people It was demoniac civilisation which was based on the principle of leading a luxurious life. First that civilisation was almost the similar as was prevalant in northern India and pioneer of it was Kuber, the Eldest step brother of Ravan who snatched Lanka from Kuber and made the late flee away and then settled in Himalayas Both Kuber and Ravan were sons of great Rishi Vishrwa and grandson of Maharshi Pulisya Kuber was born of Brahmin mother while Ravan and his two brothers were born of a low caste demon mother Ravan rebuilt the city of Lanka on the principles of demoniac thought i e. on Tamasic thought and believed in human made inventions derived from nature It was devoid of human considerations like mercy, charity and service of humanity This civilisation developed in Lanka a city of the Island of the same name in Indian Ocean about 100 Yojans (measurement of distance) south of mainland of Jammudwip i e Bharat

As I have said earlier that remains of such civilisation are impossible to find at present due to passing away lakhas of years The description however is available in Balmiki Ramayan on the basis of which details are being given as under

When Hanumanji reached Lanka after crossing the sea in search of Sitaji, he found that Lanka city was built in the planned way.

पाण्डुराभिः प्रतोलीभिरूचामिरभिसवृताम् अट्टालकशताकीर्णा पताका ध्वजशोभिताम् ।
तोरणे· काञ्चनैर्दिव्यैर्लता पडक्तिविराजितैः ददर्ज हनुमांल्लंका देवो देवपुरीमिव
गिरिमूर्द्दन स्थिता लंका पाण्डुरैर्भवनै·शुमै ददर्श स कपिः श्रीमान् पुरीमाकाशगामिव ।।

(बा. रा. ५।२।१७ से १९)

[That city was surrounded by white coloured roads which were constructed on raised grounds Hundreds of multistoreyed buildings were glorifying the beauty of the city and on the tops of them flags were hoisted and buildings were decorated in different ways

The outer gates of the city were fitted with strong shutters made

of gold and the walls were carved with different beautiful creepers. Hanumanji saw those buildings and the city with astonishement. Hanumanji saw the city of Lanka situated on the top of a hill and looked as if the city was floating in the sky.]

समासाद्य च लक्ष्मीवाल्लका रावणपालिताम् परिखाभि· सपद्नाभिः सोत्पलाभिरलंकृताम् ।।

(बा. रा ५।२।१४)

[Hanumanji moved towards beautiful city of Lanka which was ruled by Ravan The city was surrounded by deep ditches full of water on which creepers of lotus of various kinds were floating.]

Hanumanji further observed Lanka and gives its description as below

जाम्बूनदमयैर्द्वारै वैदूर्यकृतवेदिकै वज्रस्फटिकमुक्ताभिर्मणिकुटिटमभूषितैः ।
तत्पहाटकनिर्यूहे राजतामलपाण्डुरै. वैदूर्यकृतसोपानै. स्फाटिकान्तरपासुभि· ।
चारू सजवनोपेतै· रवमिवोत्पैतितैः शुभे ।।

(बा रा. ५।३।८ से १०)

[The gold built gates and their shutters were eccelarating the beauty of the beautiful multistoreyed buildings of Lanka city. Infront of the gates platforms were constructed of Sapphire The gates and shutters were fixed with diamonds and pearls The floors made of 'Mani' a gem, were increasing beauty of the buildings Statues of elephants were fixed on both sides of the gates The upper portion of the gates was made of glittering silver. The steps of the stairs upto gates were made of sapphire Floors inside the gates were made of Manis (Gems) and marble All the buildings were provided with drawing rooms just behind the entrance They were so high and splendid as if they were touching sky]

Hanumanji saw the buildings of different types of Lanka which shows the high art of architect in Lanka of Ravana's regime

प्रजज्वाल तदा लंका रक्षौगणगृहैः शुभैः। सिताभ्रसदृशैश्चित्रै· पद्मस्वस्तिकसस्थितैः।।७।।
वर्धमानगृहैश्चापि सर्वतः सुविभूषितैः ।

(बा. रा ५।४।७-८)

[During night when Hanumanji entered Lanka, it appeared to him as if the buildings of Lanka were a set of beautiful clouds Flash lights were shining on those buildings The buildings were constructed in the from of "Swastic" or were in the form of Lotus petals or in the Bardhaman style i e having gates on all the four sides All the houses were decorated by different materials of decorations]

तस्यालयवरिष्ठस्य मध्ये विमलमायतम् । ददर्श भवनश्रेष्ठं हनुमान् मारूतामजः ।।१।।
अर्धयोजनविस्तीर्णमायत योजन महत् । भवनं राक्षसेन्द्रस्य बहुप्रासादसंकुलम् ।।२।।

(वा. रा. ५।९।१-२)

[Hanumanji also saw the palaces of Ravan and inspected them from inside during night

Hanumanji saw a very big palacious building in the centre of the city the length and breadth of which was one Yojan and half Yojan respectively That palace was decorated with different types of decorations.]

In the middle of that palace a well decorated building for the sake of residential purpose of Ravan was constructed.

माणिसोपानविकृता हेमजालविराजिताम् स्फाटिकैरावृततला दन्तान्तारितरूपिकाम् ।
मुक्तावज्रप्रवालैश्च रूप्यचामीकरैरपि । विभूषिता मणिस्तम्भै सुबहुनस्तम्भमूषिताम् ।
समैऋजुभिरत्युच्चै समन्तात् सुविभूषितैः ।।

(वा. रा. ५।९।२२ से २४)

[In that residential building of Ravan, steps of stairs were made of precious jems 'Mani and ventilated by windows made of golden frames The floors of the building were made of marble and were carved with various designs made of ivory Pearls diamonds, corals, silver pieces and gold pieces were also inserted in those designs to make them showworhty The pillars of those apartments in the palace were made of 'Mani' a precious Jem which were tall and straight and were decorated by carving different designs on them as if they were decorated with ornaments on all sides]

Lanka was ruled by Rakshasas lead by Ravan who was always cautiously guarding his own city from the possible attacks of foes and for that purpose he got city constructed in such way which could not easily be accessible to his foes The high built boundary wall has been described earlier in this chapter and details of gates have also been given. There were high towers on all the gates and guards were keeping constant vigil day and night. On the ditches bridges of wood were constructed to cross them Hanumanji has given the description of the same in the following verses.

द्वारेषु तासां चत्वारः स मापरमायता । यंत्रैरूपेता बहुभिर्म हद्भिद गृहपङक्तिभि ः ।।
त्रायन्ते संक्रमास्त्र परसैन्यागते सति । मन्त्रैस्तैरवकीर्यन्ते परिखासु समन्ततः ।।

(वा. रा. ६।३।१६-१९)

[In front of those four gates, there are four wooden bridges which are very wide and are fitted with gigantic machines There is residential accommodation for the guards on the wide boundary wall When the enemy army approaches those wooden bridges to cross the ditch, those bridges are downed with the help of gigantic machines which are switched from inside with the result that the enemy army falls in deep ditches full of extremely cold water and crocodiles]

In the city of Lanka Ravan had arrangement of seeing things at far from his own palaces He had evolved such instrument like telescope through which he could see the things lying at great distance very minutely as is given in the verses quoted below

इत्युक्त्वा परूष वाक्य रावणो राक्षसाधिप· ।
आरूरोह तत श्रीमान् प्रासाद हिमपाण्डुरम् बहुतालसमुत्सेघ रावणोऽअथ दिदृक्षया ।।

(बा. रा. ६ ।२६ ।४-५)

[After speaking in irritated tone, Ravan Climbed up a multi-storeyed building to see the Banar Army brought by Ram to invate Lanka]

I have described the art of architect that was flourishing in Lanka ruled by Ravan The description of walled city of Lanka was furnished with multi-storyed buildings decorated beautifully in various ways They were fully ventilated by opening of windows High entrances, Gardens and parks were built in the city and outside the city to keep environment im-polluted This is the description of the buildings of the common people. The palaces of Ravan were built in a planned way and were furnished with every facility according to his status as emperor of Demons or Rakshasas

Inspite of high art of architect, Ravan was aware of dangers from his enemies and built the city in such a way so that the enemy could not approach the city He constructed high boundary walls around the city and deep ditches were dug constructed around the boundary wall which were filled with extremely cold water in which crocodiles were breeding so that they could swallow the human beings falling into ditch He developed some sort of telescopic apparatus installed at multi-storyed tower of his palace with minute details Thus we see that Ravan developed architect for building beautiful,luxurious residential mansions which were constructed in planned way with different types of pieces of decorations with the help of various types of precious stones and jems At the time he got consturcted the vulnerable boundary walls, cantonment buildings and watch-towers with strong material with a view that they could not be demolished by strong armed forces of the enemy

To judge the civilisation of a country, it is necessary to discuss the living conditions, habits of the people and their rulers In this context, certain verses from Balmiki Ramayan which would throw light on the life and development of the people of Lanka are quoted below.

स्त्रीणा मदनविद्धाना दिवि चाप्सरसामिव । शुश्राव काञ्चीनिनद नूपुराणा च निःस्वनम् ।।
सोपाननिनदाश्चापि भवनेषु महात्मनाम् । आस्फोटितनिनादाश्च क्ष्वेडिताश्च ततस्ततः ।।

(बा. रा. ५।४।११ एव १२)

[When Hanumanji, after crossing the sea and roaming in the city of Lanka in search of Sitaji, heard the murmurring of 'Nupurs' (an ornament put on in fingures by the women) and sounds of Kardhams (an ornament worn in waist) of cupid hit women who appeared impatient for sexual activities. He also heard the sound of Paijeni (an ornament put on under knee)

He also heard the sound of music coming from the houses of Rakshasas during dead of night and the voice of male members raised in over drurken state)]

The whole of chapter IX of Sunderakanda of Balmiki Ramayan contains the apptitude of Ravan He was very much sexy and women from various parts of the world were collected to meet his sexual thirst viz som were picked up among from daughters of various kings, some were the daughters of Brahmin Rishis, some were from the demons, some were picked up from Gandharvas and some were from the Rakshasas During night he was always fully in over drunken state and was involved in merry making with them So was the condition of his people who were also fully absorbed in wine, women and wealth. Most of them were non-vegetarians

However there were some people who recited Mantras and were studying Vedas but they did it during night so that common people might not see them doing so

शुश्रार जपता तत्र मन्त्रान् रक्षौगृहेषु वै । स्वाध्यायनिरताश्चैव यातुधानान् ददर्श सः ।।

(बा. रा. ५।४।१३)

[Hanumanji saw some among from Rakshasas reciting Mantras and saw some of them studying books.]

Ravan himself was scholar of Vedas as is known from the advice given by Suparshwa one of his ministers.

वेदविद्याव्रतस्नातः स्वकर्मनिरतस्तथाः स्त्रियः कस्माद्वधंवीरमन्यसेराक्षसेश्वर ।।

(वा. रा. ६।९२।६४)

[Suaparshwa advises Ravan saying that the later graduated after keeping Brahmacharya and studying hard from Gurukul (a sort of private university) and for some time he acted accordingly but being a scholar of Vedas, how could be think of killing a woman (Sitaji)]

Thus we find that the civilisation of Lanka of the time of Ravan was highly developed as regards the material achievements The art of architect, town planning and means to remove environmental pollution were developed At the same time they were successful in using machines for their personal comforts, luxuries and articles of daily use However they lacked in elevation of their souls and pondering over the existance of Almighty They were of the view that they could raise power and could overpower nature by their inventions

They were so selfish in their thinking that they achieved enjoyment at the cost of other human races. They believed in 'Tamsik' (Malignant) power which lacks in thinking about the service of entire humanity.

We can say that this civilisation had no consideration for good deeds and hence evil was prospering It was in contrast to the civilisation of the north where service of humanity was the main aim It was due to the fact that the kings of the North were guided by the advices of the scholarly Rishis and Munis who passed their whole life in meditation and were leading the lives of hermits who were selfless and were not thinking of the wordly enjoyments

In short we can compare the civilisation of Ravan with highly developed civilisation of to-day where every nation is busy in developing and progressing themselves at the cost of others

CHAPTER - IV

POLITICAL AND DEPLOMATIC ASPECT OF SRI RAM

During the period of Sri Ram the sub continent of India was divided obviously in two parts as is evident from Balmiki Ramayan. The northern part i e the fertile vast basins of big five rivers of Panchnad (Called combined Punjab to-day), the basin of Ganga Jamuna and Brahmaputra and their tributaries on one side and the southern plateau which was covered by thick forests and was inhabitated by men only in the narrow strips of river valleys The inhabitants were not fully developed except those who migrated from north and developed their Ashrams there. The Rakshasas from Lanka and demons from other places established their colonies there They resorted to plunder, murder and other inhuman acts to fill up their bellies They did not hesitate even to take the human flesh.

The people of Northern India were highly civilised. There were innumerable scholars who made their Ashramas in the thinly populated areas and the small tracts of forests near the rivers They led spiritual life and taught people Vedas Shastras keeping them in their Ashrmas They were never tempted by the luxuries of life but passed their simple life regarding clothings, fooding, etc Their wealth was their cows which gave them milk after grazing in the forests For food they depended on fruits and rice which could be easily cultivated in small tracts in the forests The sons of the kings and their subjects came and studied there They imparted education in different subjects viz in religious, political, astrology, social war fare and history in the form of Puranas, etc. The whole population was generally educated in some subject or other Such educated persons were generally addressed as 'Arya' (a civilised man)

The sons of kings and persons belonging to Brahman caste and Kshtrias were given thorough education in politics, administrative and diplomatic matters but they were based on spiritual human virtues, philosophy of life, etc besides other subjects taught to commoners

Sir Ram and his brothers got education from Vashist Muni who was a renowned scholar of his period He was family priest of their family also and any decisions of importance by kings of Ayodhya were taken with his consultations. It was done so because he was in constant touch

with the common people Sri Ram was so intelligent and sobre that he picked up things in very short period. He became politically awakened diplomatically prudent, and administratively popular among the subjects of the kingdom. It is clear from the following verses of Balmiki Ramayan

बभूव भूयो भूताना स्वयम्भूरिव सम्मतः ।
सर्वे वेदविद शूराः सर्वे लोकहिते रता· ।। सर्वे ज्ञानोपसम्पन्नाः सर्वे समुदिता गुणे ।
तेषामपि महातेजा रामः सत्यपराक्रम ।। इष्ट सर्वस्य लोकस्य शशाक हव निर्मूल· ।
गजस्कन्धेS श्वपृष्ठे च रथचर्यासु सम्मतः ।। धनुर्वेद च निरत· पितु शुश्रूषणे रत ।

(बा. रा १।१८।२५ से २८)

[All the four sons of kind Dasharatha were popular among the subjects They became scholars of Vedas and very courageous. All the four sons were involved in the welfare of their people All the four were well educated and had developed all good qualities in them Among all those four Sri Ramchandraji was more brilliant and was liked by people more than others They achieved distinction in riding of elephants and horses They always practiced in the use of bows and arrows and were always in obediently carrying out the orders of his father and were ever ready for his service.]

Contrary to royal status and conventions, Sri Ramchandraji was willing to take stock of the the position and condition of the common men by showing his willingness to go with Brahmarishi Vishwamitraji when the later came to take Sri Ramchandraji to accompany him to his Ashram as many Rakshasas and demons were attacking the Rishis living in solitude, destroyed their Yagyas, murdered and abducted some of them for the purpose of their meals He alongwith Lakshman, his younger brother accompanied Vishwamitraji on foot and acquainted himself with the living conditions of the people. It was in contrast to the convention of royal families who kept them aware of the conditions of the people through their administrative services and through the Brahmin priests and ministers Vishwamitraji says to king Dasharath about the condition created by two Rakshas who were against Yagya,etc

अह नियममातिष्ठे सिघ्द्यर्थे पुरूषर्षभ । तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ ।।
व्रते तु बहुशश्चीर्णे समाप्त्यां राक्षसाविमौ । मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ।।
तौ मासरूधिरौघेण वेदिं तामम्यवर्षताम् । अवधूते तथाभूते तस्मिन् नियमनिश्चये ।।
कृतश्रमो निरूत्साहस्तस्माद् देशादपाकमे । न च मे क्रोधमुत्स्रष्टु बुद्धिर्मवति पार्थिव ।।
तथाभूता हि सा चर्या न शापस्तत्र मुच्यते । स्वपुत्रं राजशार्दूल रामं सत्यपराक्रमम् ।
काकपक्षधरं वीर ज्येष्ठं मे दातुमर्हसि । शक्तो ह्येष मया गुप्तोदिव्येन स्वेन तेजसा ।

(बा. रा. १।१९।४ से ८ व ९)

[Oh! King I have undertaken a Yagya with special aim. The Rakshasas who change their shapes are obstructing and creating hurdles by various means in concluding that Yagya. Most of the task of this Yagya is completed but those Rakshas have come up at the time of its conclusion They are known as Marichi and Subahu. Both of them are very strong and efficient in their art They have thrown flesh and blood at the Yagya altar In this way principles of concluding that Yagya have been obstructed by them and all my labour to organise it has gone to dogs. Being disappointed by their actions, I have left that place and have come to you Oh King, I do not want to be angree with them as it will be against the principles of a Rishi who believes in Animsa and I, therefore, do not want to curse them as principle of that Yagya is that once that Yagya started, no curse will be allowed as it would defeat its very purpose. Henc Oh ! king kindly give me your elder son sri Ram the most courageous and bold and is always mounted with bow and arrows He being guarded and guided by me, will be able to destroy those Rakshasas with his magnificient valour and courage There is no doubt in the fact that I shall arrange all credit to him.]

When Dashrathji agreed to give Ram to Vishwamitraji on being convinced by Vashishtaji, Sri Ram willingly prepared himself to follow Vishwamitraji for defending his Ashram and save his Yagya from hazards of Rakshasas. Though Sri Ram was very young i e. about 16 years of age, he prefered to live in Ashram and to learn much from Vishwamitraji who had been great warrior before renouncing his throne, etc and now possesed great spiritual power.

विश्वामित्रो ययावग्रे ततो रामो महायशाः । काकपक्षधरो धन्वी तं च सौमित्रिरन्वगात् ।।

(बा. रा. १ ।२२ ।६)

[Vishwamitraji departed being followed by Ram and Lakshman and both the brothers were mounted with bow and arrow on their shoulders.]

On his way to the Ashram from Ayodhya along with Ram and Lakshman, he gave away several formulas in weaponery to Ram finding him suitable and worthy of the same. Ram also learnt those formulas from Vishmamitra willingly and curious demeanure Not only this Vishwamitraji taught him history and various other subjects in the way which were used by worthy Ram in his future life. Ram himself proved to be a curious student and asked all sorts of questions and problems about the things came up in his way to Ashram Thus we find that Ram, in the Shape of hermit, learnt a lot from Vishwamitraji. This was his training under a worthy renowned scholar Vishwamitraji of his time who had passed through various stages and spheres of life like kingship, Rajar-

shi and finally Brahmarshi. Ram proved a worthy deciple as is clear from his actions in the life

When Bharatji went to Chitrakut to bring Ram back from exile Ram taught him political and administrative tenets which are contained in chapter 100 of Ayodhya Kand Some of the verses of the same are cited below

कच्चिदात्मसमाः शूरा श्रुतवन्तो जितेन्द्रियाः । कुलीना श्चेंगतज्ञाश्च कृतास्ते तात मन्त्रिणः ।।
मन्त्रो विजयमूल हि राज्ञा भवति राघव । सुसंवृतो मन्त्रिधुरैरमात्यैः शास्त्रकोविदैः ।।
कच्चिन्मन्त्रयसे नैक कच्चिन्न बहुभिः सह ।
कच्चित्त ते मन्त्रितो मन्त्रो राष्ट्रं न परिधावति ।। कच्चिन्नु सुकृतान्येव कृतरूपाणि वा पुनः।
विदुस्ते सर्वकार्याणि न कर्तव्यानि पार्थिवाः ।कच्चिन्न तर्कैर्युक्त्या वा ये चाप्यपरिकीर्तिता. ।
त्वया वा तव वामात्यैर्बुध्यते तात मन्त्रितम् ।।

(वा. रा. २।१००।१५, १६, १८, २०, २१)

[Oh Brother, have you appointed ministers among from those who are valiant, specialised in various weaponery, have full control over sense organs, scholars, noblemen, and people having power to assess situation from their outward appearance Oh Bharat, good advice imparted by ministers is the root cause of the success of the Kings It too, proves successful only when the able statesmanly ministers and secretaries keep decisions confidential.

Do you consider things alone or discuss things before many persons; or your confidential decisions are leaked out to your enemies and their kingdoms Do your decisions and actions reach the other kings when implemented or unimplemented Do your enemies know your future programmes before hand? Are your programmes or decisions or decisions of your ministers or private secretaries are interpreted by your actions or way of working Do you collect intellingence of your enemies before hand or not]

The above few principles cited above and other principles contained in this chapter and elsewhere show maturity of political thinking and statesmanship of Sri Ramchandraji Such were teachings of Sri Ramchandraji and he himself implemented these tenets of Politics and statesmenship himself when such occasions came up before him

Sri Ramchandraji possessed fore-sight and his aim was to destroy those forces from this continent who became terror to the peace loving people He made up his mind to take up this work when he heard the tales of demoniac elements from Vishwamitraji, while going along with him to guard his Yagya He further heard the stories of atrocities when he stayed at Chitrakut from the sages and devotees

living there after departure of Bharatji who came to persuade him to return and accept the throne of Ayodhya. The Rishis narrated their woes as under

रावणावरज कश्चित् खरो नामेह राक्षसः । उत्पाटय तापसान् सर्वाजंनस्थाननिवासिनः ।।
अवक्षिपन्ति स्नग्भाण्डानग्नीन् सिंचन्ति वारिणा । कलशाश्च प्रमर्दन्ति हवने समुपस्थिते ।

(बा. रा. २ ।११६ ।११ व १७)

[Oh Ram, there is one Rakshas named Khar who is brother of Ravan, the King of Rakshasas who has uprooted all the hermits living in this forest

He and his followers destory the implements and goods collected for Yogya They pour water on the fire of Yagya and break the pots]

Rishis further told him the difficulties and atrocities of Rakshasas perpatuated on them

ते वयं भवता रक्ष्या भविद्विषयवासिन । नगरस्थो वनस्थो वा त्वं नो राजा जनेश्वरः । ३ ।१ ।२०।।
एव वय न मृष्यामो विप्रकार तपस्विनाम् । क्रयमाणं वने घोरं रक्षोभिर्भीमकर्मभिः ।। ३ ।६ ।११८।।
ततस्त्वां शरणार्थ च शरण्यं समुपस्थिता । परपालय नो राम वघ्यमानान् निशाचरै· ।।

(बा. रा. ३ ।१ ।२० व ३ ।६ ।१८ व १९ ३ ।६ ।२०)

[We live in your kingdom and hence you should ensure our safety You are our King irrespective of the fact that you either live in the city or in the forests You are the administrator and saviour of the subjects These Rakshasas have unleashed dreadful destruction on the Rishis and Munis by their cruel actions and have become totally unbearable Hence we have come to you to take shelter under you. Oh Ram you are mighty saviour and hence save us and other Munis from the slaughter of the Rakshasas]

He was also told that all the Dakshinapath, (Southern part of the subcontinent) which was covered with the dense forests was infested by the Rakshasas and they did not tolerate those persons who did not see eye to eye with them in the mode of life Sri Ramchandraji heard them patiently and sympathetically and made up his mind to move in Southern region with the aim of destruction of such demoniac forces who did not tolerate those who led their lives piously in hermitage After hearing those aggrieved people he assured them that he would save them at the cost of his life

तपस्विना रणे शत्रून् हन्तुमिच्छामि राक्षसान् । पश्यन्तु वीर्यमृषयः सभ्रातुर्मे तपोधनाः ।।
३।६।२५

तदवश्यं मया कार्यमृषीणा परिपालनम् ।। अनुक्तेनापि वैदेहि प्रतिज्ञाय कथ पुन. ।।
३।१०।१९

(वा. रा. ३।६।२५ व ३।१०।१९)

[Oh hermits, I have determined to kill those Rakshasas who have become terror to the Munis and Saints and who lead their lives in solitude You, all the Maharshis will see my valour

Hence it is my first and foremost duty to save lives and property of Rishis. I should have ensured the safety of Rishis without being told by them And now they have asked for their safety and hence I have taken a vow for ensuring their safety and there is no point to turn back from my vow]

Only with this aim in his mind he made up the future line of action. He did not fulfil his aim only on the basis of his brother who was accompanying him but he used his shrewd diplomacy and statesmanship wherever need arose in achieving his aim

Sri Ramchandraji along with Sita and Lakshman, while proceeding towards South, met Rishis and Munis living in various forests like Atri, Kulpati, Sarbhang, Sutikshan, Mandakarni, Agastay and many others and heard from them the stories of woes and destruction perpatuated by Rakshasas who had developed their colonies in the forests by permission and instigation of Ravan, their emperor He made his abode at Panchawati and killed several Rakshasas who attacked him

When they were living in Panchawati, Ravan mischeviously and fraudulently kidnapped Sitaji in the absence of Sri Ram and Lakshman, they further moved towards south in search of Sitaji. They met a dreadful Raskshas named Kawandha who attacked both the brothers but Ram killed him While he was departing from the world good sense prevailed on Kawandha and he wished to hear the circumstance under which Sri Ram and Lakshman were wandering there, Sri Ram told about the kidnaping of Sitaji Before his last breath Kawandh said that one Sugriva of Banar Tribe was living at Pampa Sarovar in self exile due to fear of his brother Bali who had kept his wife in his palaces He wanted the help of such man who could kill Bali and place him on the throne of Kishkindha along with his wife He also showed them the way to Pampa Sarovar and then expired Sri Ram was a very shrewd politician who started working on the plan disclosed by Kawandha

Ram belonged to a famous dynasty of the northern India of Ragh family. The family was famous for its valour and justice He could easily seek the help of his own army and administration for tracing Sits and conquering Ravan But he did not choose this way for two reasons First reason was that he wanted to conquer Ravan with the help of those tribes who inhabited the whole Dekshinapath which was subjected to the atrocities of Ravan or his representatives, so that they might call the conquest over Ravan their conquest on such a mighty force and thereby elevate their morale The second reason was that he was aware of the difficulties that might have been faced by regular army in dense forests to cross to the southern most corner and that might take too much time to reach the island of Lanka which was still not traced He chose the Banar Tribals who were accustomed to climb up the trees and mountains very easily for Banars to approach every place without notice of a common man and thus it would facilitate to trace Sitaji very easily This shows foresightedness of Sri Ramchandraji that persuaded him to take help of Banars against demoniac Rakshasas

According to the advice of Kawandha, he was proceeding towards Pampa Sarovar and when reached near it, Sugriv noticed them coming towards Pampa Sarovar which was situated on the top of a hill. He asked Hanumanji, one of his most trusted secretaries, to go and contact them and find out their motive for coming over there Accordingly Hanumanji appeared before Ram and Lakshman in the guise of a Brahman Sri Ram told Hanumanji the purpose of his meeting with Surgriv But during his conversation with Hanuman, Sri Ram made his impression that Hanuman was a well read of all subjects as he expressed his impression before Lakshman

नानृग्वेदविनीतस्य नायजुर्वेदधारिण· । नासामवेदविदुष· शक्यमेवं विमर्षिष्तुम् ।।२८।।
नूनं व्याकरण कृत्स्नमनेन बहुधा श्रुतम् । बहु व्याहरतानेन न किंचिदपशब्दितम् ।।२९।।

(बा. रा. ४।३।२८, २९)

[He who has got knowledge of Rigved, who has not practised Yajurved and who is not scholar of Samved, cannot talk in such a fluent and sweet language certainly he has studied thoroughly the entire grammar During his entire conversation not single grammatical mistake has been committed by him]

From impression made by Sri Ramchandraji about Hanumanji it is clear that Sri Ramchandraji was exceedingly intelligent shrewed and had high sense of diplomacy This fact of his possessing highly political and diplomatic wit further becomes clear from his treaty with Sugriv according to which he promised to kill bali who had taken his wife after kicking him from Kishkindha. Sri Ram also promised to him to place Sugriv

on the throne of Kishkindha in place of Bali In return he took promise from Sugriv that he would help Sri Ram in tracing Sitaji and would fight against the foe along with this entire army, and force According to the programme reached between Sri Ram and Sugriv, Sugriv called Bali for duel and when they were fighting Sri ram hit Bali with an arrow with the result that Bali fell on the ground. While he was dying he accused Sri Ram for his partiality and killing him by deceiptful means Ram retorted at once.

ते वयं मार्गविभ्रष्टं स्वधर्मे परमै स्थिता. । भरताज्ञा पुरस्कृत्य नगृहीमो यथाविधि ।।
त्वं तु संक्लिष्टधर्मश्च कर्मणा च विगर्हित. । कामतन्त्रप्रधानश्च न स्थितो राजवर्त्मनि ।।
अस्य त्वं घरमाणस्य सुग्रीवस्य महात्मन· । रूमाया वर्तसे कामात् स्नुषाया पापकर्मकृत् ।।

(बा. रा. ४।१८।११, १२ व १९)

[We people act according to ethics and never infringe the limits of ethics and justice under the orders of Bharat, the King of Ayodhya. We punish those according to certain principles who do not abide by the religious and ethical norms

In your life you have given prominence to sexuality You have never remained steady in discharging your regal duties You always became hurdle in the religious performance and for that goodmen always condemned you

You are keeping Rooma, the wife of your younger brother when he was alive and indulge with her in sexual intercourse out of passion You have therefore, committed sinful act and hence you are a sinner

This reply of Sri Ram which was based on ethical principles made Bali silent He begged Sri Ram for the safety of his wife Tara and son Angada He begged Sri Ram who killed Bali asked Sugriv to accept Tara as his wife according to the custom prevalent among Banar tribals according to which the wife of elder brother on his death can be adopted as his wife by younger brother He also asked Sugriv to appoint Angad as his heir apparent who should succeed the throne of Kishkindha after death of Sugriv Accordingly Sugriv was crowned on the throne of Kishkindha as emperor of banar tribals In the same ceremony Angada was declared as heir-apparent of the empire

Thus Sri Ram pacified both the parties with high political understanding On the death of his father Angada showed some signs of revolt but Sri Ram pacified him too, by giving him status of heir-apparent This indicates clear vision of highly political and diplomatic approach and thus he won over entire Banar tribals to his favour in the difficult situation lying before him.

The statesmanshpip of Sri Ram Chandra can **be seen when even after rainy season** Sugriv did not turn up to discuss the future plans of tracing Sitaji and making preparations for war if necessary Sri Ram came to know that after succeeding to throne Sugriv was fully absorbed in sexual pleasures and merrimants, Sri Ram sent Lakshman to Kishkindha to remind him of his vow and duty in such words which could bring him to his senses Though Lakshman was much agitated at the behaviour of Sugriv and was prepared to kill him, Sri Ram pacified him and asked him to use diplomacy instead of anger to achieve his main goal of liberating Sitaji However Lakshman warned Sugriv and reminded him in angry words that he should not forget his vow that he had **taken while getting** himself relieved by Sri Ram from the atrocities of Bali

कृतं चेन्नातिजानीषे राघवस्य महात्मन· । सद्यस्त्वं निशितैर्बाणैर्हतो द्रक्ष्यस वालनम् ।।
न स सकुचित· पन्था येन वाली हतो गतः । समये तिष्ठ सुग्रीव मा वालिपथमन्वगाः ।।

(बा. रा. ४।३४।१७ व १८)

[If you do not understand the gratitude done by Sri Ram **towards** you, you will soon be hit by his sharp arrows and thus would **see Bali in** another world.

Oh Sugriv, the way on which Bali had gone is not closed Hence stand by your vow firmly Do not follow the path of Bali]

This threatening warning sent by Sri Ram through Lakshman to Sugriv, made him alert and aware of his vow and to act accordingly to it Accordingly Sugriv sent his messangers to all the directions of the world to collect armies of Banar tribes and when they came, Sugriv formed four groups to send to North, East, West and South to trace Sitaji and Ravan, Sugriv explained the topography of various directions to the heads of the parties. While sending there party to the south under command of Angad in which Hanumanji was also included, Sri Ramchandraji called Hanumanji near him and gave all sorts of instructions to find out military secrets and militarily vuluerrable points of Ravan and his Lanka as Sri Ram was already in know that Sitaji was kindnapped by Ravan, the ruler of Lanka He also instructed him to contact Sitaji personally and gave his ring to show her so that she might know, that Hanumanji was a genuine messanger of Sri Ram He also asked him to soothe her with encouraging words that she would soon be liberatd from the clutches of Ravan Sri Ram also directed Hanumanji to bring some article which could testify that he had met her and made personal contact with her. This also indicates that how much aware Sri Ram was of war affairs and diplomacy to find out weak points of his enemy before actually invading the country of the enemy

On return Hanumanji brought wrist ring (Kangan) of Sitaji to testify that he had traced and contacted Sitaji personally. Besides that he had also collected all sorts of information about Lanka, its situation, its military strength and types of weapons used by Rakshasas and other minute details which were useful during war. He also talked about his meeting with Bibhishan and told Sri Ram that Bibhishan, the youngest brother of Ravan was against the policies of Ravan. He is a religious minded man and was leading his life piously and ethically. All this was done by Hanumanji under wise instructions of Sri Ramchandraji who was master of diplomacy and war fare. It is equally true that Hanumanji was also very intellingent and wise to carry out instructions imparted by Sri Ram in a discreet manner.

On another occasion Sri Ram's diplomacy became clear when Bibhishan came to seek the shelter of Sri Ram. Sri Ramchandraji consulted his advisers like Sugriv, Jambwant, Dwividh, Mayand,etc. who said that Bibhishan was the youngest brother of his enemy Ravan and hence there was possibility of sending Bhibhishan by Ravan for the purpose of espionage. They advised that it would be proper to keep him under heavy guard and constant watch should be kept over him.
They however, said

त्वं हि सत्यव्रत· शूरो धार्मिको दृढविक्रम· । परीक्षकारी स्मृतिमान् निसृष्टात्मा सुहृत्सु च ।
तस्मादेकैकशस्तावद् ब्रुवन्तु सचिवास्तव । हेतुतो मतिसम्पन्नाः समर्थाश्च पुन पुन ।।

(बा. रा. ६।१७।३६-३७)

[You are dedicated to truth, a great warrior, still believer in religion. Firm and valiant, acting after thorough probing, possessing good memory, and having full confidence in your friends.

Hence your all wise, prudent and strong advisers should express their views one by one.]

In their words, the advisors of Sri Ram praised him for all qualities like wisdom, strength and faith in his deplomacy.

In the last Hanumanji, who had already visited Lanka to trace Sitaji, contacted Bibhishan in Lanka and had thoroughly probed into the character of Bibhishan during his short stay there said·-

उद्योगं तव सम्प्रेक्ष्य मि-यावृतंच रावणम् । वालिनं च हतं श्रुत्वा सुग्रीवं चभिषेचितम् ।।
राज्य प्रार्थयमानस्तु बुद्धिपूर्वमिहागतः । एतावत् तु पुरस्कृत्य युज्यते तस्य संग्रहः ।।

(बा. रा. ६।१७।६६-६७)

[Bibhishan has come to seek shelter under you after being fully aware of your efforts being annoyed of Ravana's evil policies and hear-

ing the coronation of Sugriv in place of Bali who was killed by you for Sugriv's sake. He has come after duly considering the consequences (it means that he wants the throne of Lanka and he thinks you are fully competent to do so.)

All these facts noted above have compelled Bibhishan to come to you and I do not find any ill motive behind his arrival and I find it right to accept Bhibhishan]

Sri Ramchandraji after hearing his advisers and his most trusted Hanumanji, accepted the advice of Hanumanji and said.

मम चाप्यन्तरात्माय शुद्ध वेत्ति रिभीषणम् । अनुमानाच्च भावाच्च सर्वतः सुपरीक्षितः ।।

(बा. रा. ६।१८।३७)

[My inner soul admits that Bibhishan is pious and has not come with any ulterior motive Hanumanji too has verified thoroughly about him from inner side and outwardly.]

After this Sri Ramchandraji made him his friend like Sugriv. It was risky but big task ahead to win over a family member of Ravan whom he used for getting secrets of Ravan and Lanka. He declared him as King of Lanka in exile and addressed him "Lankesh" (King of Lanka) in future.

इति ब्रुवाणं रामस्तु परिष्वज्य विभीषणम् । अब्रवील्लक्ष्मणं प्रीतः समुद्राज्जलमानय ।।
तेन चेम महाप्राज्ञमथिर्षिच विभीषणम् । राजानं रक्षसां क्षिप्रं प्रसन्ने मयि मानद ।।

(बा. रा. ६।१९।२४ व २५)

[When Bhibhishan said like this, Sri Ram embraced him warmly and became very happy. At the sametime he asked Lakshman to bring the sea water which was available there at hand and crowned him as King of Lanka at once. He should get this reward atleast when I feel pleasure in meeting him.]

This was a diplomatic risk that Sri Ram had undertaken but he was such a prudent personality who was never disappointed of his decisions. Afterwards Bibhishan became of great use to him during Ram Ravan war as he divulged many secrets of military potentialities viz the description of various sophisticated weapons, way of fighting and strength of armies, names of important commanders in order of rank etc He also revealed before Sri Ram that after several invention in weaponery, Meghnath, the son of Ravan had become more powerful even than Ravan.

संग्रामे सुमहद्व्यूहे तर्पयित्वा हुताशनम् । अंतर्धानगतः श्रीमानिन्द्रजिध्दन्ति राघव ।।

(बा. रा. ६।१९।१३)

[Oh Raghunandhan, Indrajit (Meghanad, the son of Ravan) has suceeded in inventing such powerful weapon after pleasing Fire God with which he can hit most powerful army arranged in very systematic order remaining himself out of sight of his target.]

Such piece of useful intelligences and similar other information proved of great advantage to Sri Ram and his other commanders in arranging fights accordingly.

By nature Sri Ram was not a war-monger He believed in diplomacy for keeping peace When Banar forces reached Lanka, established camp for invading Lanka, he once more thought that he should send a messanger to Ravan to tell that he would return Sitaji to avoid heavy blood shed on both sides. For this purpose Angad, the son of Bali was sent with necessary instructions to be communicated to Ravan in Lanka.

राघवः सनिवेश्यैवं स्वसैन्यं राक्षसा वधे । सम्मन्त्र्य मन्त्रिभिः सार्धं निश्चित्य च पुन· पुनः ।
आनन्तर्यमभिप्रेप्सुः क्रमयोगार्थतत्त्ववित् । विभीषणश्चानुमते राजधर्ममनुस्मरन् ।।
अगद वालितनयं समाहूयेदमब्रवीत् । गत्त्वा सौम्य दशग्रीवं ब्रूहि मद्वचनात् कपे ।।
अराक्षसमिमं लोकं कर्तास्मि निशितैः शरैः । न चेच्छरणमभ्येषि तामादाय तु मैथिलीम् ।।

(बा. रा. ६।४१।५८, ५९,६०,६७)

[After fully arranging his army for invading Lanka and to kill Rakshasas, he once again took councel from his advisers to chalk out further line of action and reached the decision that every effort by means of treaty, bribery, punishment and creating division, be practiced to achieve the final aim as Sri Ram was a great politician. After thorough discussions Sri Ram called Angad, the son of Bali for the task of messanger and instructed him accordingly He said to him that he should go to Ravan and communicate to him my words that in case he did not return Sitaji to him (Ram) and did not surrender before him, he would kill all the Rakshasas of the world by his sharp arrows.]

We see that he communicated in clear words to Ravan the condition for surrender and in case he did not return Sitaji, he warned him through Angada that he would have to face the consequnces. But Ravan was very much proud of inventing latest and very powerful weapons and was overdrunk with material power The result was that war was faught and he was defeated, killed and Lanka fell in devastation.

After conquering Lanka, killing Ravan with his kith and kins Bibhishan became the King of Lanka Sri Ramchandraji advised Bhibhishan to give rewards to Banar soldiers in a very polite and diplomatic words or in other words he asked him to give compensation of war expenditure to

Banars who were victorious in that war or with their help Bhibhishan succeeded the throne of Lanka

एवं सम्मानिताश्चैते नन्द्यमाना यथा त्वया । भविष्यन्ति कृतज्ञेन निर्वृता हरियूथपाः ।।
त्यागिनं संग्रहीतारं सानुक्रोशं जितेन्द्रियम् । सर्वे त्वामभिगच्छन्ति ततः सम्बोधयामि ते ।।

(वा. रा. ६।१२२।७-८)

[When you will feel greateful and welcome them cerimoniously, then the Banar commanders will be fully satisfied and pleased. By doing so they would understand that you know the art of spending and rewarding on appropriate occasions

They would also know that whatever you have earned by way of justice, you also know to spend it on right occasions with open heart and willingly They would hold you in great asteem I, therefore, advise you accordingly.]

Hence Bhibhishan rewarded all the Banar Commandors and soldiers with open heartedly by giving precious jems, jewellary and other articles from the treasury of Lanka which was abundantly full of such things. One cannot remain without praising Sri Ramchandraji for his quick political wit and his diplomacy based on foresightedness. He can also be found visible on two more occasions While returning from Lanka in Pushpak Viman after conquering Lanka, killing Ravan and liberating Sitaji, he stopped for a short time at the Ashram of Bharadwaj at Prayag and sent Hanumanji, his special and confident emmissary, to visit Nishad and Bharat and find out their inner feelings whether they liked his return and also to assess their mood whether they are happy to receive him.

अयोध्यां त्वरितो गत्वा शीघ्रं पल्वगसत्तम । जानीहिं कच्चित् कुशली जनो नृपतिमन्दिरे ।।
श्रृगवेरपुरं प्राप्य गुहं गहनगोचरम् । निषादाधिपतिं ब्रूहि कुशलं वचनान्मम ।।
उपयात च मा सौम्य भरताय निवेदय । सह राक्षसराजेन हरीणामीश्वरेण च ।।
जित्वा शत्रुगणानराम· प्राप्य चानुत्तमं यशः । उपायाति समृद्धार्थः सह मित्रैर्महाबलैः ।।
एतच्छुत्वा यमाकारं भजते भरतस्ततः । स च ते वेदितव्य· स्यात् सर्वं यच्चापि मा प्रति ।।
ज्ञेया· सर्वे च वृत्तान्ता भरतस्येगिंतानि च । ततवेन मुखवर्णेन दृष्टया व्याभाषितेन च ।।
सर्वकामसमृद्ध हि हस्त्यश्वरथसंकुलम् । पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः ।।

(वा. रा. ६।१२५।३-४ एवं १२-१६)

[Hanumanji, go and find out in Ayodhya whether the members of my family are well Please also contact Nishadhraj Guh and tell him about my welfare Please also inform Bharat that Sri Ram has conquered his enemies and thereby gaining great fame for succeeding in his aim. He is coming back along with Bibhishan,the king of Lanka and Sugriv He

killed emperor Ravan and other valiant warriors and commanders of him and has reached Prayag.

Please also read demeanure of his face minutely after telling aforesaid things and try to find out whether he is aware of his duties and behaviour towards me. Please also try to find out details of affairs happening there Please also assess the behaviour of Bharat from his talks and his face reading and also try to find out his intentions as to what is there in his mind through the above indications Can all the desired pleasures,complete enjoyment big armies consisting of elephants, horses and chariots and kingdom full of all kinds of wealth not change the mind of anyone who is enjoying them]

The above instructions of Sri Ram were practical and before arriving in Ayodhya he wanted to find out intentions of Bharat. He was prepared to abdicate throne of Ayodhya in case Bharat was not prepared to part with it But at the same time he communicated to Bharat through Hanumanji that Ram was equally powerful after conquering Lanka and was having big armies of Banars with great warriors and commanders who had conquered Ravan, an embodiment of great might of that period This indicates how genius he was in calculating and judging things and always acted after collecting relevant information which always brought him success in his future programmes that he had to undertake He allowed to return that Banar Army only when he actually succeeded the throne of Ayodhya. He returns the Banars heavy rewards and kept Hanumanji only due to great trust and confidence in him He declared Lakshman as his Yubraj because he served him in most critical period and always stood true to his test

Another instance of his diplomacy and foresightedeness is seen when he bade good bye to Raja Janak, his father in law and asked Bharat and Shatrughna to escort him to capital Mithila He sent Lakshman to escort Kekayraj, the Maternal uncle of Bhrat This was purposely done by Sri Ram to avoid any risk of conspiracy which might be hatched by Kekaya raj in collusion with Bharat who was his real nephew Janak was his father-in-law and there was no risk involved in ordering Bharat to escort him

तद् भवान् स्वपुरं यातु रत्नान्यादाय पार्थव । भरतश्च सहायार्थ पृष्ठतश्चानुयास्यति ।।
लक्ष्मणेनानुयात्रेण पृष्ठतोऽ नुगमिष्यते । घनमादाय बहुल रत्नानि विविधानि च ।।

(बा. रा. ७।३८।५ एव १२)

[While bidding farewel to Raja Janak, he presented costly jewels to him to show respect to him He ordered Bharat and Shatrughna to escort him to his capital city While bidding farewel to the maternal uncle of Bharat the Kaikayaraj, he presented large sums and costly jewels to him.

He asked Lakshman to escort him upto his capital city with those presents.]

In short it can be concluded that Sri Ram was a very shrewd politician and possessed talent of diplomacy With the help of these two qualities, he acheived his goal of saving downtrodden and innocent people from the clutches of devil forces like Ravan He ultimately succeeded the throne of Ayodhya which was first given to Bharat. He had wonderful prudence of recongnising personalities who could be of any use to him and took work according to their capacities as he kept Hanumanji in his personal service who always proved a worthy diplomate spy and personal security man. But at the same time it can be said that his policy and diplomacy was based on ethical principles and not for his personal gain.

CHAPTER - V

Political diplomatic policies of Ravan

Ravan was a great power of his time He faught hundreds of wars and was mostly victorious in them. His aim of fighting wars was not only to expand his territories but his aim was to enthrust his authority over those who did not see eye to eye with his policies He plundered his opponents and brought booty to his capital Lanka He raped women folk and kidnapped the beautiful ladies to decorate his Harams This type of nature was inherited by him from his mother side His maternal grandfather was Sumali a Danav the enemies of Gods His daughter Kekasi was mother of Ravan and Kumbhakarna On the instructions of his father Kekasi married Vishraw a a devoted Muni and son of Pulasya of the Pedigree of Brahma, the God of creation He was educated by Vishrawa in Vedas and Shastras but most of his time passed with his demon mother Kekasi who moulded him in the demon like traditions She was very much envious of her step son Kuber who was King of Lanka and was enjoying life luxuriously. She instigated Ravan to take possession of Lanka On the intervention of his father Vishrawa, Lanka and its kingdom was given to Ravan and his brother Kuber went to Himalaya where he established his separate kingdom But Ravan was not satisfied with mere Kingdom of Lanka. He invaded Kuber and looted all his wealth including Pushpak, Viman an air dacota of Kuber Thus we see that Ravan from the very beginning was fond of material lust He acquired so much power that his politics contained atrocities over others He did not need efficient and shrewd diplomacy to subdue his enemies but required powerful force which was at his disposal

But when Sri Ram invaded Lanka along with the Banar army of Sugriv, he was really frightened On the advice of his council of ministers, he sent Shuk professional diplomate of Lanka to find our the strength of the opposite party and try to persuade Sugriv to abondon Sri Ram

तव दूता महाराज क्षिप्रमर्हन्ति वेदितुम् । उपप्रदानं सान्त्वं वा भेदो वात्र प्रयुज्यताम् ।।
त्वं वै महाराजकुलप्रसूतो महाबलश्चर्क्षरजःसुतश्च ।
न कश्चनार्थस्तव नास्त्यनर्थ स्तथापिमे भ्रातृसमो हरीश ।।
अहं यद्यहरं भार्यां राजपुत्रस्य धीमतः । किं तत्र तव सुग्रीवकिष्किन्धां प्रति गम्यताम् ।।

(वा. रा. ६।२० ।७, १०, ११)

[Oh Rakshasa Emperor, your agents are very clever and hence send them to find our details and strength of Banar Army After that decid what to do If you like you may return Sita or should create friction between Ram and Sugriv by winning over him by offering temptations.

Accordingly Ravan sent message through emissary Shuk to Sugriv "Oh Banar Emperor, you have been born in the dynasty of Banar kings. You are the son of respected Rikshraj and you yourself are very brave I consider you as my own brother. If you are not benifitted by me in any way else you have not been put to any loss by me. If I have kidnapped the wife of Prudent Sri Ram, I have not done any harm to you. Hence you are requested to return to Kishkandha]

In the above noted verses, we find the diplomacy of Ravan in which he tried to persuade Sugriv who was master and on the helm of entire army which was countless in number, to abandon Sri Ram along with his entire army so that Ram and Lakshman be left alone He thought that both brothers would also leave away or would be killed by him easily. But Sugriv refused to accept his advice and temptation He had his espionage system also which would be dealt with in another chapter.

As regards policies of Ravan, his main aim was to consolidate all evil forces of Rakshasas, Danavas and enlist soldiers among from them to strengthen his army His ideals were enjoyment and take pleasure in materialistic things He sent his relative and other prominent Rakshasas in the dense forests of Southern India to kill and uproot all those persons who believed in leading pious lives and performing religious rites according to Vedas, the only religious book during that period He sent Tarka, Marich and Subahu in the forests of eastern part of India where many Rishis and Munis were living and meditating about Almighty He also sent Rakshasas in the dense forests of Southern part of India under the leadership of his widowed sister Surpanakhan and cousins Khar and Dushan with instructions to take possession of those parts and perpatuate atrocities on those Rishis who were devoting their time in meditation so that they might vacate those areas for the use of Rakshasas. I think that it was the part of his policy to encircle the northern part of India where several Kingdoms were developing based on the principles of Vedas and equality among human beings and where service of humanity was taught.

In short the policies of Ravan were to achieve material gains He was a despot who was not tolerant to hear others and whose acts were against his thinking He did not believe in moral values and wherever he went with his armies he devasted those areas, plundered them and slaughtered people mercilessly, raped womenfolk and brought beautiful damsels and even married women

On the other hand Ram's policies were based on moral values The main aim of his policies was to get rid of miseries of humankind in the world His policies were aimed at justice for whole human race in which strong might not illtreat the weaker sections It is correct that he did not believe in Ahimsa for those who were atrocious, cruel devastrous and devoid of moral principles He adopted all means to destroy such forces i e he may be Ravan, Bail, Marich, Subhahu or any other He gave consolidation to all law abiding people either when he was in exile or was on the throne of Ayodhya He used diplomacy to achieve his above noted task

It is why the Ramrajya is remembered even to-day and we cite example of Ram's regime.

CHAPTER-VI

QUALITIES OF A GOOD ADMINISTRATOR FOR RUNNING A WELFARE STATE DURING THE PERIOD OF RAM AND BEFORE HIM

During the period of Sri Ramchandraji, the kings had a cabinet of Ministers who were well-read and well versed in the principles of Law and Administration During the regime of King Dasharath, the father of Sri Ram, there were eight ministers and same number remained in the period of Sri Ramchandraji

तस्यामात्या गुणैरासन्नि क्ष्चाको सुमहात्मनः । मन्त्रज्ञाश्चेंङ्गितज्ञाश्च नित्य प्रियहिते रता ।।
अष्टौ अष्टौ बभूवुर्वीरस्य तस्यामात्या यशस्विनः ।शुचयश्चानुरक्ताश्च राजकृत्येषु नित्यशः ।।

(बा. रा १ ।७।१-२)

[There were eight ministers (अमात्य) who were very wise and well versed in the duties of His Magesty King Dasharath They were skilled and wise in the work of giving appropriate advice to the king. They were always busy in the interest of king and administration Hence the fame of the King due to discharge of their duties efficiently was spreading far and wide Their integrity and character was pure and above board and they were fully busy in discharging governmental duties.]

From the above reference we see that good integrity and fair dealings of the ministers who were holding charge of different departments was the foremost quality of the ministers Since the administration was pure and impartial, the good fame of working was spreading far and wide in the eyes of his subjects Their names were Dhrishti, Jayant, Vijay, Surashtra, Rashtrawardhan, Akop, Dharmpal and Sumantra The king had two state priests Vashista and Bamdeo Besides these two priests other Rishis also visited his court from time to time Besides the above eight ministers who were whole timers, important decisions were taken in consultation with high priests These priests were great scholars, humble, graceful, efficient, having full control over their passions, full of glamour, and having all super qualities in them They had their spies in other kingdoms and in their own through whom they could gather intelligence of secret nature These ministers made justice available to all and no partiality was done to anybody They did not even hesitate to impose punishment even on their sons if they were found guilty

They were keeping the state treasure full by levying minimum taxes and were busy in keeping four wings of the defence force ready for any eventualities They themselves were full of valour and zeal They did not involve in violance even with the enemies if he did not do any crime (Details contained in Balkand Chapter7 of Balmiki Ramayan)

Shri Ram himself possessed good qualities of good administrator and running administration. effeciently as is clear from his advice that he imparted to Bharat when the later went to meet Sri Ram at Chitrakut to bring him back to Ayodhya

अमात्यानुपधातीतान् पितृपैतामहाशुचीन् । श्रेष्ठाञ्छ्रेष्ठेषु कच्चित् त्व नियोजयसि कर्मसु ।।
कच्चित् त्वा नावजानन्ति याजकाः पतित यथा । उग्रपतिग्रहीतार कामयानमिव स्त्रियः ।।
कच्चिद् धृष्टश्च शूरश्च धृतिमान् मतिमाञ्छुचि ।कुलीनश्चानुरक्तश्च दक्ष· सेनापति· कृत· ।
कीच्चिद् बलस्य भक्त च वेतन च यथोचितम् । सम्प्राप्तकालं दातव्य ददासि न वलम्बसे ।।

(बा रा. २।१०० ।२६,२८,३०,३२)

[Bharat, have you appointed such ministers who are honest and do not take bribe and are pure in their dealings from the core of their hearts

Do the subjects not disrespect you due to excessive taxes just as real almstaker disrespect the giver and sexual women disrespect their husbands

Have you appointed your commander-in-chief among from those who are fully satisfied, bold and courageous, patient intelligent, pure,belonging to a high family, loyal and skilled in the art of fighting

Do you make payment of the salaries and other allowances in time Do you not pay them with delay

The whole chapter 100 of Ayodhyakand of Balmiki Ramayan is full of examples of running good administration that Sri Ram practiced I have cited a few verses among from the verses of that chapter which are self explanatory to make clear as to how efficient the administrative machinery was to keep the subjects satisfied and to keep them loyal to their monarch To keep the state safe from inner as well as outside dangers, it has been said that satisfied and loyal defence forces were necessary

The above instructions are not solitary and accidental but at other places too, we find examples of good and sound administration of Sri Ram's regime When Sri Ramchandraji actually succeeded the throne of Ayodhya he conducted his administration on the lines which were ex-

plained to Bharat at Chitrakut. A few verses containing glimpses of Sri Ram's administrative rule are cited from Balmiki Ramayana.

न पर्यदेवन् विधवा न च व्यालकृत भयम् । न व्याविज भय चासीद् रामे राज्य प्रशासति । ।९८ । ।
निर्दस्युरभवल्लोको नानर्थं कश्चिदस्पृशत् । न च स्म वृद्धा बालाना प्रेतकार्याणि कुर्वते । ।९९ । ।
सर्वं मुदितमेवासीत् सर्वो धर्मपरो भवत् । राममेवानुपश्चन्तो नाभ्यहिंसन् परस्परम् । ।१०० । ।
आसन् वर्षसहस्त्राणि तथा पुत्रसहिस्त्रिण ।निरामया विशोकाश्च रामे राज्य प्रशासति ।१०१ ।
रामो रामो राम इति प्रजानामभवन् कथा । रामभूत जगदभूद् रामे राज्यं प्रशासति । ।१०२ । ।
नित्यमूला नित्यफलास्तरवस्तत्र पुष्पिताः । कामवर्षी च पर्जन्य सुखस्पर्शश्च मारूत । ।१०३ । ।
ब्राम्हणा क्षत्रिया वैश्याः शुद्रा लोभविवर्जिताः ।स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभि· ।१०४ ।
आसन् प्रजा धर्मपरा रामे शासति नानृता· । सर्वे लक्षणसम्पन्ना सर्वे धर्मपरायणा· । ।१०५ । ।

(बा. रा. ६ ।१२८ । ९८ से १०५)

[During Ram's regime no weeping of widows was heard There was no fear of cruel animals like snake-bite and there was no danger of any ailment or disease

In whole of his empire there were no incidents of theft, burglery or robbery during regime of Sri Ram nor there were such people who could be involved in such crimes None of the subjects was involved in the acts of offences The old ones did not face the sorrow of deaths of their youngsters. All the people were always happy All of them were religious minded and never harmed one another keeping in mind the attitude of Sri Ram During the regime of Sri Ram people lived very long life without facing diseases They had big families and were not subjected to any kind of sickness During the regime of Sri Ram only discourses about ideal regime of Sri Ram was a matter of common talk They were fully dedicated to Sri Ram as Sri Ram treated them like his own sons

During Sri Ram's regime, the plants and trees grew with their roots deeply gone and they were always burdened with corn and fruits Sufficient rains poured in his time Wind always flew slowly which appeared pleasant to the subjects The people of all four Varnas viz Brahman, Kshatriyas, Vaishyas and Shudras were ungreedy and were busy in the task allotted to their Varnas All of them were fully satisfied in their jobs and remained busy in discharging their duties During the regime of Sri Ram all the people were dedicated to their duties laid down in ethics and religious philosophy They never told lie. All of them possessed good moral qualities and depended on their ethetic morals]

The description in the above noted verses regarding ideal and pleasant regime of Sri Ram, the subjects were happy bodily, spiritually and monetarily Adequate arrangements of preventive measures to ward off diseases were taken Arrangements of irrigation resulting in rich crops

and abundence of fruits were made All the people were satisfied with their respective trades and people were safe from inner crimes or outward foes. Under his regime their moral character was ideal as Sri Ram led a very pious and ideal life himself To keep the administration efficient, judicious, and impartial, he created a regular intelligence department which kept him acquainted with the feelings of the people their behaviour and information about his own personal life He acted accordingly and tried to remove the difficulties of the people and amended his way of administration if any loopwholes were found in it. He took action even in the matter which pertained to his personal life though it was simply a hearsay

हत्वाँ च रावण संख्ये सीतामाहृत्य राघव । अमर्ष पृष्ठत कृत्वा स्ववेशगन पुनरानयत् ।।
कीदृश हृदये तस्य सीतासम्भोगज सुखम् । अकमपि पुरा नीतामशोकवनिका गताम् ।।
लङ्कामपि पुरा नीतामशोक वनिका गताम् । रक्षसा वशमापन्ना कथ रामो न कुत्स्यति ।।
अस्माकमपि दारेषु सहनीय भविष्यति । यथा हि कुरूते राजा प्रजास्तमनुर्वतते ।।

(बा रा ७।४३।१६ से १९)

[The spy reported to Sri Ram that one thing pinches the subjects that is after conquering Ravan, Ram has brought Sitaji to his palaces He did not feel anger or jealous about the character of Sitaji

How he might be feeling pleasure in sexually enjoying Sitaji? Previously Ravan kidnapped Sitaji by lifting her in his lap, he brought her in his palace and kept her in Ashokabatika the place for his merry-making with the ladies In this way she was kept by Rakshashraj Ravan in his absolute possession for a long period, then why Sri Ram does not hate her Now we people will have to endure and face the habits of our ladies of the same type because the subjects do likewise as their administrator do]

The agent Bhadrak further informed that such was the subject of common talk among the people Sri Ramchandraji was very much pained by this rumour and later on sent Sitaji in exile though he was feeling that Sitaji was blamless and pure He sent Sitaji in exile and work was entrusted to Lakshmanji to bring Sitaji in exile This shows the ideal part of his administration as he did not spare even her dearest and chaste wife in view of the rumour prevailing among the people so that they might not take liberty to indulge in impious deads on the basis of such issue

We find that at the time of Sri Ram and before him the system of administration was matured and foolproof It was based on principles laid down in Vedas and Manu Smrithi and other books written on this subject by dedicated Rishis who dedicated their lives for the good of human beings and entire mankind It was a common proverb " यथा राजा तथा प्रजा " Most of the kings might have viciated some principles for their own en-

joyment but Sri Ram set an example by adhering to the principles strictly without caring for his pleasures He considered himself the servant of the peace loving people but was strict in inflicting punishments on those who violated the rules and became hurdle in the welfare of the common people in his own kingdom and elsewhere

The structure of Ramraj administration as is discussed above is almost the same as is prevalant to-day in various type of Governments of today The difference of names of Governments may differ, i.e. they may be called democratic but methods of execution of administration are almost similar

Every government has got a set of ministers either from elected persons in democracies or nominated ones by Monarchs at his sweet will in monarchies But to-day we find that professionals are generally elected irrespective of their moral character or telants But Ram's regime was based on the scholraly persons or persons whose character was above board and were dedicated to the policies of their monarch.Ram himself was having blameless and spotless character.He was liberator of downtrodden, miserables and the persons who were subjected to atrocities and cruelitites by despots having evil designs to meet their selfish ends and for the sake of their personal pleasure and enjoyment.

In the end we feel that the policies and methods of execution of administration of Sri Ram's regime are equally true today after lapse of several thousand years But for achieving the result the person on the helm of the state must be selfless, ungreedy and not be tempted by any worldly allurements like Sri Ramchandraji The dream of Ramrajya can be materialised and made practical and true when we follow the proverb

" यथा राजा तथा प्रजा "

(Public follow examples of their rulers or administrators)

CHAPTER -VII

ADMINISTRATIVE STRUCTURE OF RAVAN

As in other states Ravan has a council of Ministers who simply carried out the orders of Ravan.They were not free to chalk out policies themselves but were waiting for his directives Ravan did not choose them among from Scholars but among from flatterers who always supported the issues uttered by Ravan In fact Ravan was a despot and dictator His administration was not aimed at the welfare of his subjects but it was aimed to suit his personal pomp and show, luxuries and material gain His island of which he was the monarch was small one and he, therefore, let loose the acts of looting and plunder and creating anarchies in other state.

The above version of his administration is clear from the words spoken by his sister who came to him to complain against Shri Ram and Lakshamn who chopped off her ears and nose

प्रमत्तः कामभोगेषु स्वैरवृत्तो निरकुशः । सभुत्पन्न भय घोर वोद्धव्य नाववुध्यसे ।।२।।
सक्तंग्राम्येषु भोगेषु कामवृत महीपतिम् । लुब्ध न वहुमन्यते श्मशानाग्निमिवप्रजा ।।३।।
तीक्ष्णमल्पप्रदातार प्रमत्त गर्वित शठम् । व्यसने सर्वभूतानि नाभिधावन्ति पार्थिवम् ।।१५।।
अतिमानिनमग्राहयमात्मसम्भावितं नरम् ।क्रोधन व्यसने हन्तिस्वजनो पि नराधिपम् ।।१६।।

(बा रा. ३।३३।२, ३, १५, १६)

[Oh king of Rakshasas, you are of free will and a despot You are mad after being fully absorbed in luxuries and sexually busy life You must have known about arrival of dangerous hermits like Ram and Lakshamn in Dandakaranya The kings are absorbed in low type of merry making and have become despot and busy, are not respected by their subjects and lusty are neglected like impous fire of funeral ground The kings who treat others cruely or show bitter nature to others, make low payments to their servants, and are mad due to their pride, are left alone by their associates at the time of danger They are generally murdered by their own kiths and kinds. None comes forward for their rescue The kings who are extremely proud and unacceptable to others, who consider

themselves most powerful and have extreme temperament, are generally murdered by their own kith and kins]

Surpankhan, his real sister has characterised Ravan in true sense. He was extremely proud of his power, fully absorbed in materialistic enjoyments and had despotic attitude in respect to the administration without caring for prescribed norms of conducting administration He was not sincere and serious about his duties towards his subjects and behaved with them rudely due to his materialistic develpoments He never tolerated and digested sincere advice even by his nearest relatives and ministers When Ravan came to know that Banar Army headed by Ram had reached their isaland of Lanka and was ready to invade Lanka city, Ravan called his warrior commaders to be prepared for war with them. None except Bibhishan objected to fight with the forces of Shri Ram as all his commanders were flatterers and did not dare to put forward their suggestions Describing adverse circumstances and wrong cause of fight, Bibhishan requested Ravan to return Sitaji to Sri Ram

तदेव प्रस्तुते कार्ये प्रायश्चित्तमिदक्षमम् । रोचये वीर वैदेही राघवाय प्रदीयताम् ।।२२।।
प्रापणे चास्य मन्त्रस्य निवृत्ता· सर्वमन्त्रिण· । अवश्यचमया वाच्यं यद् दृष्टमथवाश्रुतम् ।।
सम्प्र द्यार्य यथान्याय तद्भावन् कर्मुमर्हति ।।२५।।

(बा रा ६।१०।२२ व २५)

[Oh warrior, under such circumstances, it appears proper to me that Sitaji be returned to Shri Ram as it would be sort of proper expiation (atonment) abduction of sita by force

All the ministers are afraid to tell this fact to you, but the murmuring among the common people have been heard and seen by me and hence it is to be put before you in the interest of the nation as well as in your own interest I, therefore, request you to kindly consider over it patiently and then act as you deem fit.]

Ravan did not like his advice

इत्येवभुत्तक्त्वा सुरसैन्यनाशनो महावलः सयतिचण्डविक्रमः ।
दशननो भ्रातरमाप्तवादिनं विसर्जयामास तदाविभीषणम् ।।

(बा. रा. ६।१०।२९)

[After describing his acts of valour in the past, he asked Bhibhishan to quite the chamber at once.]

Ravan again called a meeting of ministers and commanders to decide ways and chalk out programme for internal security as well as strategy of war with Sri Ram Bhibhishan again attended the meeting and

repeated the same thing once more that he should return Sita to avoid war but Ravan was very much annoyed with him and scolded him

योऽ न्यस्त्वेवंविधं ब्रूयाद् वाक्यमेतान्निशाचर ।
अस्मिनमहूर्ते न भवेत् त्वातुधिक् कुलपासन ।।१६।।
इत्युक्त परूष वाक्य न्यायवादी विभीषण
उत्यपात गदापाणिश्चतुर्भि सहराक्षसै ।।११।।

(बा रा. ०६।१६।१७)

[Oh Bhibhishan you are a blot on the race of Rakshasas If anybody else other than you had told such things, he might have been killed by me the same movement

Bhibhishan was saying things based on justice, still Ravan felt annoyed and told harsh words to him Bhibhishan along with his fellow Rakshases walked out of the meeting, deserted him for ever along with his spear that he was carrying at that time]

On another occasion when Ravan was planning to kidnap Sita and went to Marich one of Ravan's trusted Rakshasas to take his help in the task of kidnapping, Marich had advised Ravan to disuade himself from this ill action as he (Marich) had already faced Ram earlier and escaped somehow to save his life But Ravan was very much adamant for abduction. When Ravan failed in persuaiding Marich, he threatened to kill him the same movement

आसाद्यत जीवित सशयस्ते मृत्यु र्ध्रुवो ह्यद्यमयाविरूध्यत ।
एतद् यथावत् परिगण्य बुद्ध्या यदत्र पथ्यकुरूतत्तथात्वम् ।।

(बा रा ३।४०।२७)

[If you go before Ram your death is doubtful but if you oppose and reject my suggestions, your death is sure and you will be killed here at this movement He asked Marich to consider thoughtfully and take decision and do accordingly as you deem fit]

Such was the attitude of Ravan towards those who did not agree to his views in the sphere of administration He was not only intolerant towards them but he was ready to go to the extent of taking their lives In such circumstances it was not possible to his administrative machinery to do justice to their people or could sympathise with them even for their right cause In fact the administration was meant for personal gain of their despotic king Ravan even at the cost of the welfare of the public He was promoting law of jungle in the territories of other kingdoms with the help of those Rakshasas whom he sent for creating disturbances conducting

loot and causing devastation by killing and murdering people as in the case of Dandakaranya and eastern part of the subcontinent headed by Surpanakhs, Khara, Dushana, Marich, and Subahu respectively

Ravan maintained a wing of intelligence for the collection of intelligence about the military strength of his enemies under leadership of Shuk Shuk and Saran were sent to collect information to know military strength of Banars who came for the help of Sri Ram However Bhibhishan recognised them though they were in cognito. But Ram set them free but communicated message to Ravan through them to return Sita failing which his entire kingdom would be destroyed. Shuk did his job and along with the message of Sri Ram he deposed about the military strength of Banars giving the names of all important commanders and strength of Banar army. He also told that morale of Banar army under Sri Ram was very high and he could not find any weak point among them who could be tempted and won over.

Contrary to Ram's system, he did not deploy spies among his people to know about their views about his administration or his personal reputation among the people or about their grievances This made the administrative machinery autocrat and cruel as he himself was

On analysing both the systems i e the Ram's regime and Ravan's regime, we find specific differences as regards their execution though both were monarchies Ram's administration and rule was based on love, justice and popularity of Ram who was not averse even to hear his own criticism and instead of punishing the critics, he tried to amend accordingly The welfare of his people and elsewhere outside his kingdom was first and foremost duty of him It was purely based on the ethical principles to serve humanity as a whole and to remove difficulties including atrocities injustice and partiality faced by the human kind He took drastic action against those who were enemies of the social order

While the administration and rule of Ravan was despotic who never cared for the welfare of the people specially those who lived outside of his island, ethanic and moral character of himself and his people was very low The aim of his rule was his personal gain, luxuries and materialistic developments.

CHAPTER - VIII

SYSTEM OF SUCCESSION TO THRONE DURING THE PERIOD OF SRI RAM AND BEFORE HIM

During old dynasties of Northern India, generally the eldest son of the King was declared 'Yuvaraj' or heir apparent who later on succeeded the throne after the death of the king But before nominating Yuvraj the Kings consulted the head priests and other Rishis living in their kingdom for their approval as the Rishis were thought to be representatives of the people They remained among the people and were aware of their repercussions The people also learnt through them the family affairs of the kings. This was strictly adhered to in the Kukustha Dynasty which was later on called Raghukul after the name of a renowned King Raghu of the family. King Sagar belonged to Kukustha family and was King of Ayodhya His son Asmanj was very cruel and was harassing and torturing the people in the Kingdom A delegation of the public met Raja Sagar and made complaints against Asmanj

सच ज्येष्ठो नरश्रेष्ठ सगरस्यात्मसम्भवः । वालान् गृहीत्वा तु जले सरयूवा रघुनन्दन ।२० ।।
प्रक्षिप्य प्राहसन्नित्य भज्जतस्तान् निराक्ष्यवै ।एव पाप समाचार· सज्जन प्रति बाधक ।२१ ।।
पौराणामहिते युक्तः मित्रा निर्वासित· पुरात् ।तस्यपुत्रो S शुमान् नाम असमज्नस्य वीर्यवान ।२२ ।।
सम्मतः सर्वलोकस्य सर्वस्यापिप्रियवद· ।।२२ १ ।२ ।।

(बा. रा १ ।३८ ।२०, २१, २२, २२-१ ।२)

[Shri Vishwamitra narrated this story to Ram saying Oh Jewel among mankind, the eldest son of King Sagar named Asamaj cought hold of the children of the city and pushed them in the water of Saryu river that was flowing by the side of Ayodhya city and when they were drawning in the water, he took pleasure in it and laughed at them When he harassed good people of the city and started harming the citizens after being fully absorbed in sinful acts, king Sagar turned him out of the Kingdom and deprived him of the throne. Asmanj had a son Anshuman He was very courageous and bold, sweet tounged and was popular among the people and hence king nominated him as his successor]

This was the ideal system of succession of the throne under whic the public had their say in making their kings and Ram was born in such dynasty

Similar system was adopted by Dashrath for the succession of throne of Ayodhya after him When he grew old he called a meeting of his ministers, priests, Rishis and other important and distinguished citizens of his kingdom incluging persons of different professions.

विदित भवतामेतद् यथा में राज्यमुत्तमम् । पूर्वकैर्ममराजेन्दैः सुतवत् परिपालितम् ।।४।।
हद शरीर कृत्स्नस्य लोकस्य चरिताहितम् । पाण्डुरस्यातपत्रस्य च्छायाया जरितमया ।।७।।
राजप्रभावजुष्टाच दुर्वहामजितेन्द्रियै· । परिश्रान्तो स्मि लोकस्य गुर्वी धर्मधुर वहन् ।।९।।
सोऽ ह विश्राममिच्छामि पुत्रकृत्वाप्रजाहिते । संनिकृष्टानिमान् सर्वाननुमान्य द्विजर्षभान्
।।१०।।

(बा रा २।२।४, ७,९, १०)

[Gentleman, you all know that my ancestors have served the people of this Kingdom like their own sons I under this white crown, have also served for the welfare of entire universe and doing so I have grown too old The heavy burden of defending the subjects and at the same time discharging duties ethentically and truely can only be possible by way of valour and zeal. It is not possible for those persons who have no control over their mind and their limbs I have completely exhausted after carrying this heavy burden

Hence after due permission and approval of all these scholarly Brahmans and priests I propose the name of eldest son to carry out this burden for the benefit of the people of this kingdom as I want to take rest now from this royal business.]

He further addressed those distinguished persons and seeks their approval and all those persons readily gave their approval

यदिद मेऽनुरूपार्थं मया साधुसुमन्त्रितम् । भवतो मेऽनुमन्यन्ता कथ वा करवाण्यहम् ।।१५।
अनेक वर्षसाहस्त्रो वृद्धस्त्वमसि पार्थिव । सरामयुवराजानमभिषिन्चस्व पार्थवम् ।।२१।।

(बा. रा. २।२।१५, २१)

[If you consider my proposal proper and benificial to you and if you think that I have given a good idea to you the you may happily accord your approval And if it does not suit you you may suggest how should this task can be performed (The councillors said) Oh Saviour of this earth, you are several thousand years old and have become too old Hence you should declare Ram as 'Yubraj' (Crown Prince)as he is fully worthy for serving this earth efficiently]

It is very clear from the above noted verses that inspite of monarchal rule, the consent of the people was necessary to choose their moncharch. It is true that the monarch was chosen among from the sons of the Kings but it was equally true that princes were trained from the very beginning to carry out regal duties and in the history there were very few cases in which people were disappointed on their choice In case the people had to face disappointment on certain occasions, their right to revert their decision was not seiged for ever We have seen in this very chapter that Asmanj who was crown prince nominated by King Sagar in this very dynasty was deprived of his post and was exiled from the state due to complaints of the people against him regarding his misdeeds

One more occasion arose when Ram who was already declared 'Yuwraj' (Heir after - apparent) to the throne was ordered to go in exile under the implicit order of the King on persuation of his queen Kaikai and the step-mother of Sri Ram.

Ram could have violated such illegal order on the basis of the voice of the people who were fully in his favour King Dasharath also departed from the world hearing that Ram had gone in exile leaving the throne vacant An emergency meeting of the ministers and head priest and Munis and Scholarly Brahmans was called to decide the succession of the throne as it could not be left vacant, for long

मार्कण्डेयोऽथ मौद्गल्यो वामदेवश्च कश्यप कात्यायनो गोतमश्च जावालिश्च महायशा ।३।।
एते द्विजा· सहामात्यै पृथग्वाचमुदीरयन् । वसिष्ठमेवाभिमुखा श्रेष्ठ राजपुरोहितम् ।।४।।

(बा रा. २।६७।३ व ४)

[All the scholarly and dedicated Brahmin Rishis viz Markandey, Bamdeo, Kashyapa, Katyayan, Gautam and most famous Jabali assembled and began to confer among them jointly and separately about the situation before Vashistha, the Head Priest and expressed their views]

VASHISTHAJI SAID :

यदसौ मातुलकुले दत्तराज्यः पर सुखी । भरतो वसति भ्रात्रा शत्रुघ्नेन मुदान्वित ।।२।।
तच्छीघ्र जवना दूता गच्छन्तु त्वरित हयै· । आनेतु भ्रातरौ वीरौ कि समीक्षामहे वयम् ।।३।।
गच्छन्त्विति तत सर्वे वसिष्ठं वाक्यमब्रुवन् ।
तेषा तद् वचन श्रुत्वा वसिष्ठो वाक्यमब्रवीत् ।।४ ।।
पुर राजगृहं गत्वा शीघ्र शीघ्रजवैर्हयैः । त्यक्तशोकैरिद वाच्य शासनात् भरतो मम ।।६।।
पुरोहितस्त्वा कुशल प्राह सर्वे च मन्त्रिणः ।
त्वरमाणश्च निर्याहि कृत्यमात्यायिक त्वया ।।७।।

(बा रा २।६८।२ ३, ४, ६, ७.

[Bharat, who has been nominated by King Dashratha after Ram's exile, has been living with his maternal uncle in his house and passing time very happily and comfortably along with his younger brother-Shatrughna Messanger horse-riders on swift horses should be despatched from here to Kekaydesh (Gandhar Kandhar of today) to call Princes Bharat and Satrughna. What else we can do at this critical moment.]

On this all of the counsellors gave their approval to the proposal of Vashishtaji Getting approval Vashistaji addressed the messangers.

"You messangers, go to Rajgrah and without expressing sorrow on you demeanour, communicate my order to Bharat like this."

"Oh Prince, the head priest and other ministers have communicated their welfare to you You should at once depart from here to Ayodhya without lossing a single moment as their is very urgent task for you there"

Though it was not a written constitution for the Kingdom, how ideal system was developed for deciding succession and the subjects were free to express their view boldly. Only the decisions taken by the selfless head priests and other scholarly and well-read Brahmans in consultation with the distinguished personality and people of every walk of life, was uper most and binding on the monarchs I think that this system was actually better than the different types of democracies prevalent in the world to-day, where money plays the important role in electing representatives from the public without caring for their scholarly qualifications and their dedication to the service of public impartiality

In contract to today's way of snatching power from one another by any means including fraudulant ways, the character of ruling race was very high and idealistic when the throne was enthrusted upon them and they refused to accept it as in the case of Bharat when he was informed by his mother Kaikai that the King had sent Ram in exile and he had been nominated as King by his father

मया तु पुत्र श्रुत्वैव रामस्यहाभिषेचनम् ।
याचितस्ते पिता राज्य रामस्य च विवासनम् ।।४९।।
त्वया त्विदानी धर्मज्ञ राजत्वमवलम्बयताम्
त्वत्कृते हि मया सर्वमिदमेवंविधं कृतम् ।।५२।।

(बा. रा २।७२।४९. ५२)

[Oh son when I heard that Ram was being nominated Yuwraj (heir- apparent) by the king, then I demanded exile for Ram and throne

for you from the King. Oh scholar of religion, you please accept this throne of Ayodhya. I have done every thing for you to achieve this aim.]

On this Bharat sorrowfully and angrily retorted

किं नु कार्यं हतस्येह मम राज्येन शोचतः ।
विहीनस्याथ पित्रा च भ्रात्रा पितृसमेन च ।।२।।

(वा. रा. २।७३।२)

[Alas, you have almost killed me I an separated from my father for ever and I have been separated from my father like elder others I am deeply absorved in grief, what will I do with this throne]

The above verse is the glaring example of abandonment and dedication. Even the throne could not allure and tempt Bharat and could not deviate him from right path.

Bharat was legally nominated after seeking approval of Vashistaji but he was adamant not to accept the throne He suggested to Vashistaji to go to Ram along with scholarly priests, Brahmans and special representatives of the people to persuade him to bring him back to Ayodhya to succeed the throne of expired King Dashrath in view of vacant regency

When Bharat along with his ministers and priests reached Chitrakut where Ram along with Sita and Lakshman were residing as hermits, he requested Ram to go back to Ayodhya and become King after due ceremony

स समृद्धा मया सार्धमयोध्या गच्छ राघव ।
अभिषचय चात्मान कुलस्यास्य भवाय नः ।।३।।

(वा. रा. २।१०२।३)

[Hence Oh Ram, Kindly return to glorious and magnificient Ayodhyapuri and for the sake of accelerating the prosperity of the family, accept the throne.]

But Ram was equally adamant not to break and disobey the orders of his respected father even when he had passed away.

तव राज्यं नरव्याघ्र मम प्रव्राजनं तथा । तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरम् ।।६।।
भवानपि तथेत्येव पितरं सत्यवादिनम् । कर्तुमर्हसि राजेन्द्र क्षिप्रमेवाभिषिञ्चनात् ।।९।।

(वा. रा २।१०७।६ व ९)

[Lion among man (Bharat), father had ordered me to remain in exile for fourteen years and by another order he had granted throne to

you according to the two vows that had been taken by your mother from him

Hence, Oh Bharat, you must obey the order of our respected father and be seated on the throne of Ayodhya By this means keep the father's truthful prestige. This is most appropriate duty for you]

Bharat reached Chitrakut, met Ram and communicated to him about the death of their father He apologized for misdeed of his mother and expressed his heart felt desire to abdicate throne in his favour and to serve under him. But Ram was equally adamant to remain in exile for forteen years in view of his father's vows that he had given to the mother of Bharat. He did not want to break the vows of his departed father. He also asked Bharat to return to Ayodhya and to be seated on throne to keep the vow of respected father Bharat obeyed the order of his elder brother and for keeping the vow of his father, returned to Ayodhya But he brough the sandals of Sri Ram to put on the throne and carried out regal duties on behalf of his elder brother Ram and also took vow from Ram to return after fourteen years of exile and accept throne thereafter as it was not the desire of his only but was desire of the entire people

There was system of monarchies during the Ram's period but they were based on certain democratic principles. The people had their say in approving the successors of their Kings. Most important role was played by head priests and scholarly Brahman who lived in solitude in jungles after constructing their Ashrams They were easily accessible by common people and the Kings too If any king tried to become despot, the public revolted against him, and the kings and kings in making had to abdicate their throne The kings always tried to justify their regency by serving the people and treated them as their sons. Ram's regime was based on the same principles and we call it an ideal regime because of his nonpartiality, justice and dedication towards service to his people. He also took vow against those persons or kings who so ever they might be, who were against the humanity and created trouble for others

CHAPTER - IX

WARFARE AND WEAPONERY

Wars and battles are a common instinct in human race The ways and ideals for them were different among different races The Aryans who had their Kingdoms in northern and central India fought wars to show their valour, to save their subjects and out of their Kingdom to safeguard people from the oppression of the demon like forces who were in habit of perpetrating atrocities on people simply for the sake of loot, plunder and achieving materialistic gains They also attacked the people who were leading their lives piously according to principles laid down in holy books Vedas. The Vedas and Purans are full of wars between Devas and Danabs or Daitayas. The difference between these two types of races was that previous ones (former) had certain ideals before them They fought for the sake of down trodden and the oppressed while Danabs or Daityas did so for the sake of enthrusting their nefarious authority on peace loving people for their material gains.

There were certain exioms for war fare The people belonging to Devic or Aryan race never faught wars during nights i e after the sun-set and never attacked their opponents on their retreating Ram in his fights always kept the above principles in mind unless he was attacked after sun-set.

One of the traditions was that battles were confined to certain areas and were faught in battle fields Ram did not attack the civic population and residential areas.

Such were noble traditions that Sri Ram always adhered during wars and he never wanted to break them but Ravan and other Rakshasas did not adhere to these principles of war fare strictly and sincerely

In the times of Sri Ram armed forces contained chariots driven by swift horses, elephants very rarely used for fighting purposes, cavalry in which waring soldiers used trained horses and infantry i.e the soldiers on foot and were used when face to face fight took place. But Ravan had aeroplanes also and his 'Pushpak Viman' an air wing was used by him to bring his forces to attack the kingdoms situated out of his island.

Pushpak Viman was not a single aeroplane but was a dacota consisted of many planes and helicopters.

तस्य हर्म्यस्य मध्यस्थवेश्म चान्यत् सुनिर्मितम् । बहुनिर्यूहसंयुक्तं ददर्श पवनात्मजः ।।१०।।
परेण तपसा लेभे यत् कुबेरः पितामहात् । कुबेरमोजसा जित्वा लेभे तद् राक्षसेश्वरः ।।१२।।

(बा. रा. ५।९।१०, १२)

[There was another building like Pushapk Viman resting in the stretched ground of his palace It was very finely built and was furnished with elephant like statues Hanumanji inspected it very minutely.

Kuber got it with great devotion from Brahmaji the creator of world but Ravan took its possession from Kuber by force]

His air dacota consisted of helicopters too besides well furnished aeroplanes meant for sitting His dacota consisted of war planes and carrier planes to carry his arms, chariots, horses and elephants and his soldiers It was used for carrying looted property of other states that he conquered

Constitution of Army of that period specially of Ravan and Sugriv

The armies and other defence forces were divided into divisions and they consisted of Chariots, elephants horses and infantry. Each was placed under control of a commender and generally the head of the state was the commender -in-chief of the forces The army of Banars had many commanders like Nal, Nil, Dwividha, Mayand, Jamwant and others who had innumerable division under them

Similarly Ravan also had many famous commanders under his defence forces like Prahast, Durmukh, Bajradanta, Nikumbha, Bajrahamu his own brother Kumbhakarna and son Meghnad, As regards the men power of Ravan, Hanumanji collected information when he went to locate Sitaji. He said that the cantonments were situated on all four gates of Lanka and there was one contonment in the centre. As regards this number it is given as follows

अयुत रक्षसामत्र पूर्वद्वार समाश्रितम् । शूलहस्ता दुराधर्षाः सर्वे खग्डाग्रयोधिनः ।।२४।।
नियुक्तं रक्षसामत्र दक्षिणद्वारमाश्रितम् । चतुरङ्गेण सैन्येन योदधास्तत्राप्यनुत्तमा ।।२५।।
प्रयुत रक्षसामत्र पश्चिमद्वारमाश्रितम् । चर्मखगधरा सर्वे तथा सर्वास्त्रकोविदाः ।।२६।।
न्यर्बुद रक्षसामत्र उत्तरद्वारमाश्रितम् । रथिनश्चाश्ववाहाश्च कुलपुत्राः सुपूजिताः ।।२७।।
शतशोऽथ सहस्त्राणि मध्यम स्कन्धमाश्रिता । यातुधाना दुराधर्षाः साग्रकोटिश्च रक्षसाम्
।।२८।।

(बा. रा. ६।३।२४ से २८)

[On the eastern gate of Lanka, there are ten thousand men in the army who are armed with conventional arms like spears, lances, swords, bows and arrows

On the southern gate 'Chaturangini' army of one lack personnel is stationed (Chaturangini consists of chariots, Elephants and Horsemen and infantry) All the army officers and men are great warriers

On the western gate, there is a force of 10 Lack strength. All of them carry swords and sheilds but are fully trained in use of every weapon

On the northern gate there is strength of ten crore personnel out of whom some are charioteers, some are horsemen and remaining are infantry These persons are great fighters and generally come out of high families

In the centre of Lanka there is big contonment in which more than one crore personnel are deployed All of them are armed with all conventional and sophisticated weapons]

From the description of Ravan's forces it is clear that he had very strong defence force located at various places It also appears from the number that every able and adult Rakshas was compulsorily enlisted in the force and it was why Ravan was not at all frightened from any war and was always indulging in wars and battles He was never attacked previously but he himself attacked other states As regards the forces under the control of Sri Ramchandraji, Shuk and Saran who were sent by Ravan to bring information about the army of Sri Ram, was as follows in their words

एष योऽ भिमुखो लका नदे स्तिष्ठति वानरः । यूथपाना सहस्त्राणा शतेन परिवारितः ।।
यस्य घोषेण महता सप्रकारा सतोरणा । लंका प्रतिहता सर्वा सशैलवनकानना ।।
सर्वशाखामृगेन्द्रस्य सुग्रीवस्य महात्मनः । बलाग्रे तिष्ठते वीरो नीलो नामैष यूथप ।।

(बा रा ६।२६।१० १।२ से १३ १।२)

[Oh your Majesty, he who is facing Lanka city and who is roaring like a lion and is surrounded by his one lakh sub-commandents, is 'Nil'. His very serious uproar is reflecting from boundry walls of Lanka, its doors mountains and forests. He is one of the main Yuthpatis (Division) He always remains in front of the Banar Army of Sugriv]

The above is the description of the army with its number of only one of the warrior and courageous commanders. Besides him he has given details of other similar commanders who commanded similar number of sub-commanders and men. They were Angad, the son of Sugriv's elder brother Bali, Hanumanji, Nal, Shwet, Kumud, Chand, Rambha, Sharabha, (who has one lakh forty thousand Banars under his command),

Panas, the commander of fifty lakh Banar Army, Krodhan and Gaway, the commander of seventy lakh personnel He counted only important names of the commanders and said that there were several others equally bold commanders He gave the total of ten Arab eight lakh as number of Banar soldiers which was bigger than the number of the army of Ravan. He also told Ravan that they were very anxious for fight and all of them are very dreadful and courageous

शशास कपिसेना तां बलादादाय वीर्यवान् । अगदः सह नीलेन तिष्ठेंदुरसि दुर्जयः ।।१४।।
तिष्ठेद् वानरवाहिन्या वानरौघसमावृत. । आश्रितो दक्षण पार्ईवमृषमो नाम वानरः ।।१५।।
गन्धहस्तीव दुर्घर्षस्तरवी गन्धमादनः । तष्ठेद् वानरवाहिन्या. सव्यं पाम्वमधिष्ठित. ।।१६।।
मूर्घिस्थास्याम्यहं यत्तो लक्ष्मणेन समन्वितः । जाम्बवांश्च सुषेणश्च वेगदर्शी च वानर ।१७।।
ऋक्षमुख्या महात्मानः कुक्षि रक्षन्तु ते त्रयः । जघन कपिसेनायाः कपिराजो ऽ भिरक्षतु ।१८।।
पश्चार्धमिव लोकस्य प्रचेतास्तेजसा वृत्तः । सुविभक्तमहाव्यूहा महावानररक्षिता ।।१९।।
अनीकिनी सा विबमौ यथा द्यौः साम्रसम्प्लवा ।।१९ १।२।।

(बा. रा. ६।२४।१४ से १९)

TACTICS OF DEPLOYMENT OF ARMIES.

When all the armies gathered at one place Sri Ramchandraji deployed them in the form of human body as given below.

[At that Ram ordered the Banar Army to come into formation. He asked Angad and Nil to come out along with their armies and should remain in the centre of the total army.

Similarly Comr Rishabha along his army could remain in the right flank of the above noted army of Angad and Nil.

Com Gandhamadan who is very swift, elephant like strong unconquerable should remain in the left flank of army of Angad and Nil.

I along with Lakshman will remain on the head of this human body like 'Byuh' and will remain ever cautious Jamwant, Sukhen and Begdarshi all the three commanders along with their armies will remain in the belly position of the human body formation and should ever remain cautious and should come out soon to defend the Banar Army

The Banar emperor Sugriv with his army should remain in the rear of this formation and should defend entire army as gloriant Varun defends the west direction of the world. In this way the entire Banar army tied up in the above noted formation and guarded by bold, valient couragious Banar commanders looked like sky covered with cluster of clouds]

From the above details about the deployment of forces in 'Vyuh' (formation) by Sri Ram itself shows how expert Sri Ram was in military strategy The Banars were good fighters but they were not aware of such strategies as they had not such opportunities living in forests and never faught such great wars face to face They were however expert in guerilla type fights scaling mountains and trees.

Ravan also ordered his commanders Prahast to deploy his forces to defend Lanka.

सेनापते यथा ते स्युः कृतविद्याश्चतुर्विधाः ।
योधा नगररक्षाया तथा व्यादेष्टुमर्हसि ।।२।।
विहितं बहिरन्तश्च बलं बलवतस्तव ।
कुरूष्वाविमनाः क्षिप्र यदभिप्रेतमस्ति ते ।।५।।

(बा रा. ६।१२।२, ५)

[Oh commander Prahasta, order your entire forces including charioters, horse-riders elephant riders and in fantry to defend the city promptly

On Emperor of Rakshasas, I have deployed your magnificient army on all Vulnerable points inside and outside the city Now you should discharge your desired task without any care or caution.]

Ravan does not appear to be expert in fighting with proper formation. There may be several reasons for it. Firstly he was so much overconfident of his might with which he attacked others suddenly without any formation and conquered his victims easily Secondly he never faced attack over his own territory and city and no need arose of any stragic formation of the army Thirdly he faught wars with mighty forces like Devas and Danabs and he did not bother for the Banars, the tribal people remaining in the jungles and were not aware of use of sophisticated weapons while Ravan and his army was fully aware and armed with such weapons

However for the defence of Lanka city, Ravan had installed such machines at the gates of boundary walls and other watch towers on the boundary walls on all sides which could automatically engaged in action by throwing bombs made of iron and stones, etc

तत्रेषूपलयन्त्राणि बलवन्ति महान्ति च । आगत प्रतिसैन्य तैस्तत्र प्रतनिवार्यते ।।१२।।
द्वारेषु संस्कृता भीमाः कालायसमया. शिता ।शनशो रचिता वीरै शतघन्योरक्षसा गणै.।।१३।।
सर्वतश्च महाभीमाः शीततोया महाशुभा । अगाधा ग्राहवन्यश्च परिखा मीनसेविता ।।१५।।
द्वारेषु तासा चत्वारः सक्रमा. परमायताः । यन्त्रैरूपेता बहुभिर्महद्भिर्गृहपक्तिभि ।।१६।।
त्रायन्ते सक्रमास्तत्र परसैन्यागते सति । यन्त्रैस्तैरवकीर्यन्ते परिखासु समन्तत ।।१७।।

(बा. रा. ६।३।१२, १३, १५, १६, १७)

[On those gates very big size and heavy machines are installed which automatically come in action and start throwing arrows and bombs made of iron and stones to check the enemy armies marching towards their city Besides those heavy automatic machines, hundreds of spears made of iron and which are fixed with sharp nails around them placed on the domes of the gates to be used at the time of enemy attack.

Outside the boundary wall of the city deep ditches have been dug which are fitted with very cold water and in which very terrible crocodiles have been tamed In front of all the four gates, bridges of wood have been constructed for entry which are fitted with such heavy machines and can throw the enemy armies in deep ditches. Those machines are made in motion from inside the gate.]

Ravan considered that Lanka city was so strongly guarded (as noted above) with army and automatic machine guns which could stop enemy armies by throwing bomb, arrows and nailed spears Besides this the city was strongly fortified with deep ditches and approach gates were joined through bridges which could be downed by machines, installed under them and could be handled from inside the gates Hence Ravan appeared overconfident of the safety of his city and did not feel necessity of deployment of armies in a particular formation (Vyuh) as Ram did with his army

Type of weapons used by forces of Sri Ram and Ravan.

There were three catagories of weapons which were used during those days

1 Indigenous arms like spears, swords, lances and similar others The Banar tribals who lived in jungles generally used spears, tree branches and stones which were easily available in the dense forests where they lived They did not use even metalic weapons like swords, lances, etc

2 Sophisticated arms which included simple bows and arrows. The Rakshas army including their sub-commenders were given such weapons besides spears, swords and lances to fight

3 Highly sophisticated arms were developed by Ravan, Meghnad and a few commanders on whom Ravan had confidence. These highly sophisticated arms were contained in front tip of arrows and when used exploded and destroyed the army of the foes They included Brahmastra, Agneyastra and so many others, the description of which is given in this chapter in detail. Sri Ram and Lakshman were also in possession of such arms and used them according to the catagory of enemies Sri Ram and Lakshman were so much swift in the use of arrows that one could hard-

ly see them in preparing to mount on bow and its throw Sri Ram and Lakshman got training in the use of arms and their inventions from Vishwamitra Rishi who had been a great warrior before turning to be a Brahmarishi. Muni Agastya also gave him such highly sophisticated weapons while Sri Ram was on his way to Lanka to liberate Sitaji Agastyaji also trained him in its use because he saw that Sri Ram was the only capable and deserving man to handle such arms cautiously and kill Ravan Sri Ram and Lakshaman also knew the art according to which their arrows came back to them after hitting their target This art was not known by the Rakshasas including Ravan and Meghnad and their weapons became of no use to them after once hitting their target But Meghnad was in know of such weapons by which he could create darkness in the battle field and he himself became invisible to his foes while he could see his target and hit them. There were such arms with Sri Ram and Lakshman and Ravan and Meghnad which could destroy every thing where it was thrown

I am giving examples of some of such highly developed weapons which would clearly indicate that science of weaponery was more developed during that period than today but was used in battle fields and un-inhabited areas to avoid destruction in large areas and to save them who were not connected directly with war First I am giving examples of Sri Ram who was imparted such art by various Rishis

न च सुप्तं प्रमत्त वा धर्षयिष्यन्ति नैर्ऋता ।न बाहो सदृशो वीर्ये पृथिव्यामीस्ति कश्चन ।।१४।।

त्रिषु लोकेषु वा राम न भवेत् सदृशस्तव । बलामतिबला चैव पठतस्तात राघव ।।१५।।

क्षुत्पिपासे न ते राम भविष्येते नरोत्तम । बलामतिबला चैव पठतस्तात राघव ।।१८।।

गृहाण सर्वलोकस्य गुप्तये रघुनन्दन ।।१८ १ ।२।।

(बा. रा. १।२२।१४, १५, १८, १८ १ ।२)

[The Rakshasas will not be able to over power you either you are awaking or in sleeping condition nor they will dare to attack you. There will be no power on the earth to face you after practicing Bala and Atibala farmulas Oh Raghunandan after practicing Bala and Atibala formulas there will be no equal to match you. Oh Raghunandan Ram, after practicing formula of Bala and Antibala you will be free from hunger and thirst Oh pleasure giver to the family of Raghu, you please accept the formulas of Bala and Atibala for the safety of entire world from the vicious elements]

Such was the training of Sri Ram from the beginning but he was instructed at the same time to safeguard humanity from the wicked and evil forces, ensure safety of humanity and they should be used only keeping in mind the above aim.

While Sri Ram Lakshman were going to Vishwamitra Ashram, Tarka a dreaded Rakshashi in Tarak forest attacked them. Sri Ram killed her by his sharp arrows She was very troublesome for the Rishis and hermits who were busy in meditation and perfoming Yagya. Vishwamitraji was exceedingly happy with Rama and his valour and hence determined to award him very much and highly sophisticated weapons as they were of no use to him since he became Brahmarshi and believer in complete nonvoilance.

तानि दिव्यानि भद्रते ददाम्यस्त्राणि सर्वशः।दण्डचक्र महद् दिव्य तव दास्यामि राघव।।४।।
घर्मचक्र ततो वीर कालचक्र तथैव च । विष्णु चक्र तथात्युग्रमैन्द्रं चक्र तथैव च ।।५।।
वज्रमस्त्र नरश्रेष्ठ शैव शूलवर तथा । अस्त्र ब्रम्हशिरश्वैव ऐषीकमपि राघव ।।६।।
ददामि ते महाबाहो ब्राह्ममस्त्रमनुत्तमम् । गदे द्वे चैव काकुत्स्थ मोदकीशिखरी शुभे ।।७।।
प्रदीप्ते नरशार्दूल प्रयच्छाम नृपात्मज । घर्मपाशमह राम कालपाश तथैव च ।।८।।

(बा. रा. १।२७।४ से ८)

[Oh Raghunandan, May God bless you. I am giving you all those godly weapons which are hard to be handled by man. They are magnificient and bright 'Dandchakra', 'Dharmachakra', 'Kalchakra'. Vishnuchakra and dreadful Aindrachakra' Besides them I am giving you Indra's Bajrastra, Shivas' Trishul and Brahmas Brahmshir Ashtra. I am also giving you two shining spears whose name are Modaki and Shikhari, Dharmapash and Kalpasha]

Besides the above noted weapons Vishwamitraji gave him Varunpash, Tamas, very affective 'Soman' Samvarta, Durjay, Mansal, Satya, Mayamay, Tejaprabha belonging to Sun God which lessens the fighting power of the foes, Shishir belonging to Som God, Varun Ashtra of God Bhag and Shitosh Ashtra invented by first man of the world Manu. All the above noted weapons were very powerful and were of different types Some of them were to kill man, to make him ineffective, to make disabled or to destroy particular area. Such weapons were not common to everyone but their knowledge was confined to very few Rishis and Vishwamitraji was one of them. He also trained to handle them and Sri Ram was so intelligent that he picked up the use very soon, sharply and effeciently as is clear by the following verses.

गृहीतास्त्रोऽस्मि भगवन् दुराघर्षः सुरैरपि ।
अस्त्राणा त्वहमिच्छामि संहारान् मुनपुङ्गव ।।२।।
एव बुवति काकुत्स्थे विश्वामित्रो महातपा
सहारान् व्याज हाराथ घृतिमान् सुव्रत· शुचिः ।।३।।

(बा. रा. १।२८।२ व ३)

[Oh. Guru, I am unconquerable even by Gods after receiving these weapons by your grace Munishreshata, now I want to know the handling of those weapons On hearing from Ram like this, the pious, patient, most sobre glamourous and firm Vishwamitraji gave detaile instructions to handle them]

Vishwamitraji while imparting training in the use of weapons which he gave, felt that Sri Ram was most suitable man to use all sorts and types of weapons as he and sharp mind to pick up things quickly and hence he gave him more then fifty types of highly developed and sophisticated weapons

His power of highly developed and highly sophisticated weapons was further augmented when he got some special type of bows, arrows and knives from Agastya Muni when Ram along with Lakshman and Sita were going towards south during the period of exile

इद दिव्यं महच्चाप हेमवज्रविभूषितम् । वैष्णव पुरषव्याघ्र निर्मितं विश्वकर्मणा ।।३२।।
अमोघ. सूर्यसंकाशो ब्रम्हदत्तः शरोत्तम । दत्तौ मम महेन्द्रेण तूणी चाक्षयसायकौ ।।३३।।
सम्पूर्णौ निशितैर्बाणैर्ज्वलभिरिव पावकै. महाराजतकोशो ऽ यमसिर्हिमविभूषित ।।३४।।
अनेन घनुषा राम हत्वा सख्ये महासुरान् ।आजहार श्रियं दीप्ता पुरा विष्णुर्दिवौकसाम् ।।३५।।
तद्धनुस्तौ च तूणी च शर खड्गं च मानद । जयाय प्रतिगृहीष्व वज्र वज्रघरो यथा ।।३६।।

(बा रा. ३।१२।३२ से ३६)

[Oh Lion among man, this great Godly bow had been invented by Vishwakarma (the engineer of Gods) and gold and diamonds are inserted in it This bow was received by me from God Vishnu and this unmistakable arrow shining like Sun has been received by me from Brahma (the creater of Universe). Indra God had given me those quivers which are automatically filled with sharp and bright like burning fire arrows They never become empty as arrows used, come back to the quiver after hitting the target I also give you this sword the handle of which is made of gold and its scabbard is also made of gold

Oh Sri Ram in the past God Vishnu killed all the Asuras and brought back Lakshmi (The goddes of wealth) back and handed over her to gods with the help of this very bow Oh honoured gentleman, please accept this bow arrows, both quivers and sword for destrying Rakshasas and carry them as Indra carries godly weapons]

It will not be out of place to mention that Agastya Muni who was a highly elevated soul migrated to south from North and established big Ashramas of Rishis when he heard the woes of the Rishis who were tortured by Rakshasas He also knew by his inner vision of elevated soul that

Sri Ram had also took up the mission to destroy Rakshas who were enemies of humanity by their wicked and evil actions It was why he gave those highly sophisticated weapons to Sri Ram which were invented by Gods themselves He considered him worthy to handle them properly and at proper place for the service of humanity, truth and justice

It was why he killed Viradha a formadable devil like Rakshas on his way to south and fourteen thousand Rakshasa under the leadership of Khar and Dushan who came to kill Ram, Lashman and Sita on the instigation of Surpanakhan the widow sister of Ravan when she was dishonoured by them as she attacked Sita to kill her and to marry them In that battle Dushan and his fourteen thousand Rakshasas were killed by Sri Ramchandraji single handely but Khar escaped and ran away.

Sri Ram had so powerful weapons which could turn ocean into dry land. When he reached the shore along with the Banar Army, he bega to think the ways to cross the sea so that the whole of army could reach Lanka to invade it Firstly he thought to dry up the sea as he himself says

अद्य मद्बाणनिर्मग्नैर्मकरैर्मकरालयम् । निरूद्धतोय सौमित्रे प्लवदि पश्य सर्वत ।।१७ १।२।।
भोगना पश्य भोगानि मया भिन्नानि लक्ष्मण ।
महाभोगानि मत्स्याना करिणा च करानिह ।।१८ १।२।।
सशङ्खशुक्तिकाजाल समीनमकर तथा । अथ युद्धेन महता समुद्र परिशोषये ।।१९ १।२।।
ते ज्वलन्तो महावेगास्तेजसा मायकोत्तमा । प्रविशन्ति समुद्रस्य जल वित्रस्तपन्नगम् ।।२७। ।
महोर्मिमालावितत· शङ्खशुक्तिसमावृत । सधूम· परिवृत्तार्मि सहसासीन्महादधिः ।।२९।।
ततस्तु त राघवमुग्रवेग प्रकर्शमाणं धनुरप्रमेयम् ।
मौमित्रिरूत्पत्य विनि श्वसन्तं मामेति चोक्त्वा धनुराललम्बे ।।३३।।
एताद्विनापि हयुदधेस्तवाद्य सम्पत्स्येते वीरतमस्य कार्यम् ।
भवद्विधा क्रोधवश न यान्ति दीर्घभवान् पश्यतु साधुवृत्तम् ।।३४।।

(बा रा ६।२१।१७-१।२, १८-१।२, १९-१।२, २७,२९, ३३, ३४)

[Oh Sumitranandan, you will see with your own eyes that all the crocodiles and different types of fishes living in this sea will be torn to pieces by my sharp arrows and their corpses will float over the sea and its entire water will be covered with those corpses

Lakshman, you see that I tear to pieces the bodies of Sea serpants, crocodiles and sea elephants Besides these pieces of their limbs you will se their hearts floating in masses After saying this, Sri Ramchandra threw swift and burning arrows into sea All the inhabitants of sea were frightened and trembled with fear

After waging a great war against the sea, I dry up the sea along with conch shells oyster shells, crocodiles and fishes

The water of sea along with crocodiles, fisher and other animlas of the sea turned into terrible flow and there was great tumultous uproar as if great storm has affected the sea. The whole of sea was infested with high hostile waves The sea water was covered with conch shells oyster shells and the corpses of other inhabitants of sea Smoke clouds began to rise from sea and high and whirly waves were caused as if there was cyclonic storm Sri Ramchandraji after this put a terrible arrow on his splendid bow with his long breath Seeing this Lakshman jumped and reached where Sri Ram was standing and cried with horror saying 'Stop, Stop' now no more and caught hold of bow of Sri Ram.

And Lakshman spoke 'My brother' you are gallantest among the gallant persons and you are capable of drying up the sea but your purpose can be solved without destruction of sea Brave persons like you are not misguided by anger. Now you should think over on some other alternative to cross sea which could serve the purpose for future also.]

Above is the example of powerful might of Sri Ram which he possessed. He was fully capable of drying up the deap water of oceans with his extra-ordinary arrows They were not simple arrows but contained atomic power into their foreparts and had power to turn water into clouds leaving bed of ocean without water Had he used his full might all the inhabitants of the sea would have died leaving their corpses on the bed of the dried sea It was Lakshman who abstained Sri Ram from mass destuction of various animals of the Sea Sri Ram who was a pious soul accepted the timely advice of Lakshman who avoided a great disaster

During war Sri Ram could distroy big armies without taking help from his associates because of his powerful arrows which were of multipurposes in nature. He had such arrows which could prevent the attack of foes and could destroy them in the way how much powerful they might be After killing of Meghnad by Lakshamn, Ravan sent a powerful army to attack Sri Ram and his army They tried to surround Sri Ram from all sides and started attacking him with various types of weapons Sri Ram was not at all perturbed and countered their attack by his various types of powerful arrows. He had such types of arrows which had spelling effect over his opponents who could not see him while they were being hit by his arrows.

न ते ददृशिरे राम दहन्तमपि वाहिनीम् । मोहिताः परमास्त्रेण गान्धर्वेण महात्मना ।।२६।।
ते तु रामसहस्त्राणि रणे पश्यन्ति राक्षसाः । पुन पश्यन्ति काकुत्स्थमेकमेव महाहवे ।।२७।।
अनीक दशसाहस्त्र रथाना वातरहसाम् । अष्टादश सहस्त्राणि कुन्जराणा तरस्विनाम् ।।३१।।
चतुर्दश सहस्त्राणि सारोहाणा च वाजिनाम् । पूर्णे शतसहस्त्रे द्वे राक्षसाना पदातिनाम् ।।३२।।
दिवसस्याष्टभागेन शरैरग्निशिखोपमै । हतान्येकेन रामेण रक्षसा कामरूपिणाम् ।।३३।।
अब्रवीच्च तदा राम सुग्रीव प्रत्यनन्तरम् । विभीषणं च धर्मात्मा हनूमन्तं च वानरम् ।।३७।।
जाम्बवन्तं हरिश्रेष्ठ मैन्द द्विविदमेव च । एतदस्त्रबल दिव्य मम वा त्रयम्बकस्य वा ।।३८।।

(वा. रा. ६।९३।२६, २७, ३१ से ३३ ,३७ ,३८)

[Ramchandraji was attacking vehemently the army of Rakshasas still they could not see Sri Ramchandraji Sri Ramchandraji enchanted them with Gandharvastra Hence the Rakshasas some times saw hundreds of Rams in the battle field and some times they could see only one Ram

Sri Ramchandraji killed and destroyed with his swift arrows like burning fire within one and half hours period the Rakshasas forces consisting of ten thousand charioteers, eighteen thousand strong elephants and their riders, fourteen thousand mounted force with their horses and infantry of two lakh strength The force of Rakshsas attacked Ram like a storm.

At the at time holy and pious Sri Ramchandraji disclosed Sugriv, Vibhishan, Hanumanji, Jamwant, Great Maind, and Dwivid who had gathered around him after his victory over big force of Rakshasas who were expert in changing their shapes that the godly Astra which he used to kill such a big force of Rakshasas is either used by God Shiv or by himself and there was none in the world who knew its use]

It is quite evident from this that all powerful Sri Ram possessed rare weapons which were not in the knowledge of any other warrior or none knew the use of such a rare weapons In comparision to other Khastrias of that time Sri Ram was certainly very much powerful But he used such a rare weapons only to eradicate vices from the world As I had earlier mentioned that Rakshasas under the leadrship of mighty and powerful Ravan became menace to the peace loving people who devoted most of the time in meditation and worship of all powerful creater of the Universe Though they (Rishis) developed very much in spiritual power and could destroy the forces of vices in a single moment but they never wanted to use such power for violence and only violence could uproot such wicked and impious forces It is why these Rishis and Munis chose Sri Ram, a Khatria and belonging to the fighting race to whom they

divulged secrets of formation of terrible weapons which ultimately resulted in destruction of vice forces of Rakshasas, Danabs and Asurs and Sri Ram got rid of such foreces from the world

The use of dreadful weapons reached its climax when fight between Sri Ram and Ravan started When all the courageous commanders and warriours had laid their lives in war with Ram's army, Ravan was left alone Ravan used all his might and dreadful weapons which were left at his disposal

वज्रसारं महानादं सर्वशत्रुनबर्हणम् । शैलश्रृङ्गनिभै· कूटैश्चित्तदृष्टिमयावहम् ।।४८।।
सधूममिव तीक्ष्णाग युगान्ताग्निचयोपमम् । अतिरौद्रमनासाद्य कालेनापि दुरासदम् ।।४९।।
निर्ददाह स तान् बाणान् रामकार्मुकनि·सृतान् । रावणस्य महान्शूल· पतङ्गानिव पावक ।६२।।
सा तोलिता बलवता शक्तिर्घण्टाकृतस्वना । नम· प्रज्वालयामास युगान्तोल्केव सप्रभा ।।६५।।
सा क्षिप्ता राक्षसेन्द्रस्य तस्मिन्छूले पपात ह । भिन्न· शक्तया मान्शुलो निपपात गतद्युति ।६६।।

(बा. रा. ६।१०२।४८, ४९, ६२, ६५, ६६)

[Ravan's dreadful weapon which was like a Bajra, a highly explosive weapon which could destroy all the enemy forces at a time, was let loose by Ravan Its front portion was pointed and sharp It appeared like an explosive fire at the time of deluge It was very difficult to destroy such weapon even by any strong enemy It burnt the bows and arrows of Sri Ram as straw is burnt by flames of fire created by Ravan's dreadful weapon In reply to Ravan's weapon Ram took up Shakti a very powerful weapon which was shining like mirror It lighted the whole of sky and bunting like sound was created from it When Sri Ram shot up that Shakti, it fell over that Shul of Ravan By its hit the Shul of Ravan was broken into pieces and fell on the ground.]

Ravan undoubtedly had very powerful weapon which could destroy even the powerful bows and arrow but Ram had power to destroy such weapon by his most sophisticated and power Shakti After that Ravan returned to Lanka to save his life

When Ravan again came to fight being well ecquiped with all sorts of powerful weapons, Sri Ram also took up the weapon that was given to him by Agastya Muni.

य तस्मै प्रथमं प्रादादगस्त्यो भगववानृषि. । ब्रह्मदत्तं महद् बाणममोघं युधि वीर्यवान् ।।४।।
ब्राह्मणा निर्मित पूर्वमिन्द्रार्थममितौजसा । दत्तं सुरपतेः पूर्वं त्रिलोकजयकाङ्क्षिणः ।।५।।
अभिमन्त्रय ततो रामस्तं महेषुं महाबलः । वेदप्रोक्तेन विधिना संदधे कार्मुके बली ।।१४।।
तस्मिन् सधीयमाने तु राघवेण शरोत्तमे । सर्वभूतानि संत्रेसुश्चचाल च वसुंधरा ।१५।।
स विसृष्टो महावेगः शरीरान्तकरः परः बिभेद हृदयं तस्य रावणस्य दुरात्मनः ।।१८।।
स शरो रावणं हत्वा रूधिरार्द्रकृतच्छविः । कृतकर्मा निभृतवत् स तूणी पुनराविशत् ।।२०।।

(वा. रा. ६।१०८।४, ५, १४, १५, १९, २०)

[This was the same arrow which was given to Sri Ram by great Muni Agastya That great weapon was first handed over to Agastya by God Brahma and that weapon unmistakely hit its enemies without fail and had no antidote to it in the world of weaponery.

In the past Brahmaji invented and prepared it for God Indra and handed over to him for winning over the whole world. Sri Ram put it on his bow and took an aim after duly ceremonised by Ved Mantras. When Sri Ramchandraji starterd process of aiming of arrow, all the beings of the world started trembling and earth also started moving as if it has been affected by earth quake Ravan was hit by life taking arrow in his chest resu - ing death of Ravan After completing its action, the blood stained arrow returned to the quiver of Sri Ram just like obedient and humble servant.]

How much powerful weapons had Sri Ram is testified from the above noted illustrations. He possessed such weapons by which he could dry up even the water of oceans and could turn them into deserts of sand. He had such weapons which could destroy formidable arrows launched by his enemies He could even divert the arrows of his enemie to its launcher with the help of his bows and arrows Ravan was such a formidable enemy not only of him but was enemy of the entire world, and humanity over it He had highly sophisticated weapons. But Sri Ram overpowered him in his home-city as stated above where Ravan had assembled all sorts of weapons with the help of which he had conquered the whole of universe He did not spare God race, Gandharwas Kinnars, Rakshas and Daityas who were supposed very powerful but Sri Ram killed that Ravan with his godly, formidable and sophisticated arms His aim was only to relieve the humanity of the atrocities plunder, raping of women and tortures perpatuated by Ravan Sri Ram achieved power with the pious aim of establishing a peaceful society in which every perosn was free to perform his duties without violence based on elements of Good humanity Some people may say that Sri Ram did all this through violent means but they must ponder over that Sri Ram's violence was to shun off the greater violence He did not take possession or use any thing of Lanka after his victory but enthroned Bibhishan, the younger brother of Ravan who was a pious man by nature Thus we see how mighty Sri Ram was

as regards the weaponery power and possessed such skill of handling those weapons At the same time he was competant enough to get back those weapons after hitting the targets This was not possible even for Ravan and Meghnad, his warrior son who was also very powerful as regards the possession of weaponery

Lakshaman was also very much trained in handling highly developed and sophisticated weapons He killed Meghnad, the warrior son of Ravan In use of specialised weapons, he was more powerful even than Ravan His warfare was dangerous He himself went out of sight of his enemy forces and hit his tragets from there. He faught from space Banars were always unable to face him Sri Ram then ordered his younger brother to face him and finally he killed him.

When Bibhishan informed Sri Ram that Meghnad was perofrming a special type of Yagya in Nikumbhala temple to explore such a powerful weapon when acheived by Meghnad it would be difficult to defeat him even by most power weapon He advised Sri Ram to entangle Meghnath in war at that time Hence Sri Ram ordered Lakhsman to go along with Bibhishan and to indulge Meghnad in war

Accordingly Lakshaman ecquiped with his most powerful weapons reached Nikumbhala temple where Meghanath was making experiment. Lakshman asked Meghnad to face him

अथेन्द्रजिद् राक्षसभूतये तु जुहाव हव्यं विधिना विधानवित्
दृष्टा व्यतिष्ठन्त च राक्षसास्त महासमूहेषु नयानयज्ञाः ।।२८।।
(वा. रा. ६।८२।२८)

[Meghnad was competent of the process of performing Yagya (experiments). He started performing 'Havan' in a proper and adequate way for the uplift of whole of Rakshasas and specially achieving formidable power for himself All the Rakshasas stood up in respect without caring for its aim whether it might be pious or impious]

First Meghnath sent the false head of Sitaji through his Maya (hyptonism) to dishearten Sri Ram who thought that it was head of real Sita but Bibhishan who was uncle of Meghnad told that it was nothing but Maya (allusion) of Meghnad. Bibhishan also told Sri Ram that Meghnad after pleasing God Brahma by his Tapashya (devotion) achieved this science Finally Meghand was surounded by Lakshaman and his army and they indulged in fight. When Lakshman an used Banurastra i e the

weapon to overpower enemy by water flood Meghnad countered it with Agnestra i e. weapon to create fire which swallowed up water and was burning the forces of Lakshman. Lakshman too used Suryastra which made Agnestra invalid in the way.

आददे निशित बाणमासुर बत्रुदारणम् । तस्माच्चापाद् विनषेतुर्मास्वराः कूटमुदराः ।।५८।।
शूलानि च भुशुण्ड्यश्च गदाः खड्गाः परश्वधा· । तद् दृष्टा लक्ष्मणः संख्ये घोरमस्त्रमथासुरम्
।।५९।।
अवार्यं सर्वभूताना सर्वशस्त्रविदारणम् । माहेश्वरेण द्युतिमास्तदस्त्र प्रत्यवारयत् ।।६०।।

(बा. रा. ६।९०।५८, ५९, ६०)

[Then Indrajit used weapon named Asurastra which was very much shining and it produced 'Kut' Mudgar' Shul (Thorms) Bhushundi 'Gada' (spears) Khang (swords) and Farsa

When Lakshman saw that a single arrow has produced so many weapons at a time, he countered it with highly powerful 'Maheshwarastra' It was such a powerful weapon that it could not be faced and countered by any weapon even by all beings jointly That Maheshwarastra destroyed all weapons produced by Asurastra of Meghnad]

Both of the warriors Lakshman and Meghnad were using their various powerful weapons against one another but none of the two was retreating from the battle field At last Lakshman used powerful weapon 'Aindrastra very skillfully towards his opponent which pierced the throat of Meghnad and separated it from the body

इत्युक्त्त्वा बाणमाकर्णं विकृष्य तमजिह्मगम् । लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति ।।६९।।
ऐन्द्रास्त्रेण समायुज्य लक्ष्मणः परवीरहा । तच्छिरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम् ।।७०।।
प्रमथ्येन्द्रजित कायात् पातयामास भूतले ।।७१।।

(बा. रा. ६।९०।६९, ७०, ७१)

[Lakshman drew up the arrow on the bow upto his ear and shot it towards Meghnad straight way. No sooner it moved form bow, it chopped off the head of Meghnad from his body and fell on the earth with blood bath]

Lakshman being younger brother of Sri Ram carried out orders of his brother faithfully and sincerely He used destructive weapons on the directions of Sri Ramchandraji and never used them against any innocent man Above illustrations clearly indicate that Lakshman was equally powerful in use of appropriate and sophisticated weapons and was well aware of the techniques of their use. He was at the same time was very

swift and due to his skill and swiftness, he was able to kill Meghnad who had once defeated god Indra and it was why he was called Indrajit

The forces of Banar tribals were physically well built and powerful. They used conventional weapons like spears and also attacked their foes with tree branches and big stone boulders This shows their phiysical strength and power They were very swift and even attacked those also who were ecquiped with sophisticated weapons Except the commanders the Rakshasas also used conventional weapons like spears, lances and swords and they were well trained in their profession but they often ran away from the battle fields being wounded by the indegenous weapons of Banars

During the period of Sri Ramchandraji warriors had developed all sorts of techniques of war fare, the deployment of forces in proper order, and in the matters of defence of the cities from their enemies as has been seen in the case of Lanka city of Ravan The Aryans and Rakshasas two powerful races had developed very highly powerful and sophisticated weapons which could destroy their enemies spread over a vast piece of land by a single shot but there were highly developed weapons which could encounter such weapons Once Sri Ram was bent upon drying up the sea by his weapons but on the persuation of Lakshman he refrained himself from doing such a devastation

It will also be seen from the above description that Rakshasas had developed more destructive weapons. They even invented air power also and used aeroplanes and helicopters besides the chariots, elephants, horses, etc. which were conventional carriers of the forces Meghnad generally went in the space and from there he hit his targets These Rakshasas had once over- powered every corner of the world with their military power They had plundered, raped women folk and kidnapped beautiful ladies among from their defeated enemies Their aim was not to win over countries but was to show their power and made the world understand that Ravan was supreme

They had also military intelligence system as they thought that it was a most essential part to know the potentials of enemies before attacking them On the contrary Aryan Rishies developed spiritual power in contrast to the materialistic power of Raskshasas Rishis and Munis were very much powerful in spiritual power and could destroy anything but their principles were different They developed spiritual power for the sake of removing sufferings of humanity and other animals of the world which had been created by the Almighty They shun violance and hence they were sufferers when demonaic powers predominated Shri Ram was rescuer and saviour of such spiritual personalities and being a Kshatria he had no hesitation in destroying materially developed races as it was not a

violance for the sake of uprooting such demonaic forces who became the enemies of the peace loving and spiritually elevated people Sri Ram got such weapons from the non violant Rishis and Munis The world of that period was highly developed in warfare tactics and weaponery The only difference is that it was not made common to all and was never handed over to the ruling races but remained in the hands of only those whom Rishis thought worhty of handling them and were sure that they would not misuse for the sake of destruction of the world. The Rakshasas developed such power for ulterior motives and to gain material enjoyments and pleasures

CHAPTER - X

SCIENTIFIC DEVELOPMENTS OF RAM-RAVAN ERA

When we go thoroughly and minutely through Balmiki Ramayan a contemporary book of Sri Ramchandraji, we find that the Science of all types was highly developed during that period and in some spheres it was more developed than highly developed present era when we are approaching planets with man made planets exploded with the help of different materials The aim of such man made planets is to find out places for human inhabitation and to derive pleasures for highly placed people and to make use of them for fighting by one nation with another through space Their ultimate aim is to destroy this beautiful earth for showing supremacy by one developed nation on other Ravan developed scientific inventions almost for similar reasons but even he did not use it indiscriminately as developed nations are doing to- day

In that era science was developed in two separate systems. One was spiritual developement without the help of any outer material Such scholars derived power to do any extraordinary and super human acts with the help of their spiritual power that came from their inner conscience. The mode of other development was to take aid of materials or elements to invent unconventaional things as was done by Rakshasas headed by Ravan

The first way i e the spiritual power was developed by learned Rishis and Munis who remained in forests far away from big human settlements They devoted most of their time in meditation of the Almighty who has created this beautiful universe and achieved some powers of Him but they never made it public nor they used such power for their own comforts and luxuries

The following instances of such type of spiritual power will fully convince the readers about development of science in this direction

Once when Vishwamitraji was king of Gadhipur (Ghajipur to-day) was returning to his capital along with his vast army he visited the Ashram of Muni Vashistaji on his way Vashisthaji received him very cordially and made king like arrangements of lodging and fooding for Vishwamitraji himself and for his entire force accompanying him Though

Vashisthaji was himself leading austere life of a hermit and had no materia in Ashram, yet he made all arrangements with his spiritual power and the help of his cow 'Kamdhenu'.

इक्षून् मधूंस्तथा लाजान् मैरेयांश्च वरासवान् । पानानि च महार्हाणि भक्ष्याश्चोच्चावचानपि ।।२।।

उष्णाढ्यस्यौदनस्यात्र राशयः पर्वतोपमाः । मृष्टान्यन्नानि सूपांश्च दधिकुल्यास्तथैव च ।।३।।

नानास्वादुरसाना च खाण्डवाना तथैव च । भोजनानि सुपूर्णानि गौडानि च सहस्त्रशः ।।४।।

सर्वमासीत् सुसतुष्ट हृष्टपुष्टजनायुतम् । विश्वामित्रबलं राम वसिष्ठेन सुतर्पितम् ।।५।।

(बा. रा. १।५३।२ से ५)

[Sugar-cane, honey, different preparations of rice, delicious drinks and many other and different types of edible preparations were produced and served to the entire force Cooked rice in abundance, many kinds of sweets, Khir (rice cooked in milk) and pulses were served and milk, curd and ghee(butter) were overflowing in abundance

Gold made and silver made plates were arranged with tasteful food material and drinks were served to the entire force of Vishwamitra individually.

Vashisthaji satisfied the entire army men of Vishwamitraji with his hospitality. There were many strong and healthy persons in that army and were in habit of thanking much meals but they were all satisfied entirely.]

Though Vashisthaji, being a Rishi, was taking very simple food consisting of fruits, etc he served the food of various varieties as is served in royal feasts This was done with his spiritual power and with the help of Kamadhenu cow which was simply an instrument of power.

Being charmed by the feast served by Kamdhenu, Vishwamitraji asked to handover Kamadhenu to him as it was of no use to Rishis who take simple food But Vashishtaji refused to concede to his request with the result that Vishwamitraji was offended and dragged that cow by force The cow was not in mood of going with Vishwamitraji and in retatiation she created many warriors by her sigh who defeated and destroyed the forces of Vishwamitra

तस्य तद्वचन श्रुत्वा सुरभि: सासृजत् तदा । तस्या हुंमारवोत्सृष्टा: पह्लवाः शतशो नृप ।।१८।।

नाशयन्ति बल सर्व विश्वामित्रस्य पश्यतः ।स राजा परमकुद्धः क्रौधविस्फारितेक्षण ।।१९।।

(बा रा. १।५४।१८ व १९)

[Hearing the order of Vashisthaji, she acted accordingly She produced hundreds of warriors of Pahlab race by her sigh Those Pahlabs began to destroy the army of Vishwamitra in front of his own eyes

Vishwamitraji trembled with anger and began to see those Pahlabs with his fully opened eyes]

This was nothing but the spiritual power of Vashisthaji which could face the well armed army of Vishwamitraji and could save his useful cow from being carried away forcibly Since Vishwamitra could not forget his defeat, he made several experiments to create new weapons to defeat Vashista's spiritual might and after some time he again raided the Ashram of Vashistaji with powerful Divyastras. But Vashistaji countered his attack only with the help of a stick duely solemnised with spiritual Mantras (formulas).

In the last Vishwamitra used most powerful weapon 'Brahmashtra'.

तेषु शान्तेषु ब्रम्हास्त्र क्षिप्तवान् गाधिनन्दन· ।तदस्त्रमुद्यत दृष्टा देवा साग्निपुरोगमा· ।।१४।।
देवर्षयश्च सम्भ्रान्ता गन्धर्वा· समहोरगा । त्रैलोक्यमासीत् सत्रस्त ब्रम्हास्त्रे समुदीरिते ।।१५।।
तदप्यस्त्रं महाघोर ब्राम्हं ब्राह्मेण तेजसा । वसिष्ठो ग्रसते सर्व ब्रम्हदण्डेन राघव ।।१६।।
ब्रम्हस्त्रं ग्रसमानस्य वसिष्ठस्य महात्मन· । त्रैलोक्यमोहनं रौद्र रूपमासीत् सुदारूणम् ।।१७।।
रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मन· । मरीच्य इव निष्पेतुरग्नेर्धूमाकुलार्चिष· ।।१८।।

(बा. रा. १।५६।१४ से १८)

[When Vishwamitra saw that all his powerful weapons became inaffective, then he used most powerful weapon 'Brahmastra' all the gods, Devarshis, Gandharvas and dangerous serpants (all the various races) were very much terrified When the 'Brahmastra was raised high for use, all the creatures of the world were perturbed and frightened But Vashistaji made such a terrible weapon inaffective only by his stick duely solemnised by Mantras

When Vashistaji made 'Brahmastra' inaffective by his stick, his terrible appearance enchanted all the beings of the world and he appeared in a very horrible countenance

Fire with smoke appeared to be coming out of every limb of Vashistaji's body]

Such was the power of peaceful Munies It was not based on material science but was elevated by self purification, meditation, and raising spiritual power in which no outward material was used It was a science of spirit and Yoga practices which were more powerful then the science based on material chemicalisation A simple stick was made terrible and powerful weapon when solemnised by spiritual Mantras (formulas) by Vashishta who by his meditation raised his spiritual power very high

Rishis and Munis had developed spiritual science through which they could cause very surprising acts which were impossible to be done even by material science Vashistha's arrangements to host the complete army with lavish fooding and lodging of Vishwamitra, was not a singular example but there were many other occasions in which Munis (Hermits) extended rich hospitality like kings when kings visited their Ashrams situated in forests in solitude. These arrangements were made by their spiritual power which they exercised very seldom and in exceptional cases

When Bhart was going to Chitrakut to persuade Sri Ram to return to Ayodhya and to accept throne of Ayodhya, he passed through Prayag where Bharadwaj Muni was having his Ashram. He made arrangements for fooding and loading to the entire military force of Bharat and other citizens accompanying him inspite of Bharat's insistance not to do so in that Ashram But Bharadwaj assured him that there will be no difficulty in extending hospitability to him and his army

अग्निशालां प्रविश्याथ पीत्वापऽ परिमृज्य च ।
अतिथ्यस्य क्रियाहेतोर्विश्वकर्माणं गाह्वयत् ।।

(बा. रा. २।९१।११)

[Bharadwaji went into Ashram where Yagya fire was always burning and took some water (Achaman) and after cleaning his lips called Vishwakarma and other gods who are supposed to produce for human beings, to make arrangements of all types and varieties of food stuffs which is generally taken by the Kings and their companions]

Not only the food stuffs, he made the atmosphere so soothing that wind flew slowly There was no extreme cold nor extreme heat in the atmosphere That was done by chanting Mantras in the name of different gods responsible for various kinds of natural elements. He called beautiful (Apsaras (faries) by his spiritual power through Mentras to serve the guests

व्यस्मयन्त मनुष्यास्ते स्वप्नकल्प तदद्भुतम् । दृष्टा तिथय कृत तादृग् भरतस्य महर्षिणा ।८० ।।

(बा. रा. २।९१।८०)

[Hospitability extended by Bharadwaj Muni to Bharat and his entire force was extra ordinary, surprising and beyond description and it appeared as if it was a dream All the men accompanying Bharat were wonder struck to see such lavish and feastful arrangements for entire men and animal force of Bharat.]

Above event was only one part of many fold powers acquired by Rishis through their spiritual elevation Bharadwaj was a very much elvated and celebrated soul and he could see the events not with his eyes but with the contact of his soul He admitted this thing before Sri Ram when he was returning from Lanka after conquering Devil Ravan. When Sri Ram was returning to Ayodhya after completing his period of exile of fourteen years, he stayed at Prayag at the Ashram of Muni Bhardwaj and asked about the conditions prevailing in Ayodhya including the welfare of his younger brother Bharat. Bharadwaj Muni narrated to Sri Ram in detail about every event that was faced by Sri Ram in the period of his exile

मारीचदर्शनं चैव सीतोन्मथतमेव च । कबन्धदर्शनं चैव पम्पाभिगमनं तथा ।।११।।
सुग्रीवेण च ते सख्यं यत्र वाली हतस्त्वया । मार्गण चैव वैदेह्या· कर्म वातात्मजस्य च ।।१२।।
विदिताया च वैदेह्यां नलसेतुर्यथा कृत· । यथा चादीपिता लका प्रहृष्टैर्हरियूथपै· ।।१३।।
सपुत्रबान्धवामात्य· सबलः सहवाहनः । यथा च नहतः संख्ये रावणो बलदर्पित ।।१४।।
यथा च निहते तस्मिन् रावणे देवकण्टके । समागमश्च त्रिदशैर्यथा दत्तश्च ते वर· ।।१५।।
सर्व ममैतद् विदित तपसा धर्मवत्सल ।।१५ १।२।।

(बा. रा. ६।१२४।११ से १५ १।२)

[Oh believer in religion (Ram) the events like appearing of Marich in disguise of a deer, kidnapping of Sita by force, your meeting with Kabandh on the way while searching Sitaji, your approaching the bank of Papma Sarovar and your friendship with Sugriv, killing of Bali by your hands, a look out for Sitaji, wonderful action of Hanumanji by reaching Lanka, and when where-about of Sitaji were traced construction of bridge over sea by Nal, burning of Lanka by joyous and zealous Banar commanders, killing of proudly Ravan by you along with his sons, brothers, ministers, army and war vehicles, your contact with Gods after killing Ravan the enemy of Gods and their blessings to you - all these events were known to me with the help of Tap (meditation)]

It was a science of soul and conscience with the help of which Bharadwajji came to know the events of such a long distance He did not develope telecommunications with the help of outward material but his deep meditation worked for him and every minute event was reflected In his mind

These Rishis and Munis acquired great power by way of medition of every variety, may it be in the sphere of weaponery, foreseeing, things and other devine acts which could not be done by material science. But they never used those powers even in great peril except in the cases of mass human sufferings or only when their own lives were in great peril due to oppression of Rakshasas and demons Even in such cases they made instrument to those about whom they were fully convinced that they

would not use it in their self interest but would be used by them to save humanity and to get rid of evil and wicked persons Agastya Muni gave powerful arms along with their formulas to Sri Ram only when he fully satisfied himself that Sri Ram was having pious mission of liberating down trodden and oppressed people of that time who were agrieved of the atrocious acts of Rakshasas headed by Ravan The details of developments in the sphere of weaponery have been described in detail and at length in previous chapter and hence there is no need to repeat the same under this head

YOGA OF HANUMAN

At that time 'Yoga' was part of spiritual science. Rishi and Munis were expert in Yoga and elvated their souls very high through Yoga specially controlling their breathe through which they could make the body very heavy or light according to their needs Hunumanji also picked up the art by living among Ashrams of Rishis and celebrated hermits during his childhood

तरसा पूर्यमाणो ऽ पि तदा वानरपुङ्गव । आश्रमेषु महर्षीणामपराध्यति निर्मयः ।।२९।।
पराक्रमोत्साहमतिप्रताप - सौशील्यमाधुर्यनयानयैश्च ।
गाम्भीर्यचातुर्यसुवीर्यधैयै - र्हनूमतः को ऽ प्यधिको स्ति ऽ लोके ।।४४।।

(बा. रा. ७।३६।२९ व ४४)

[During those days Hanumanji committed simple mischieves in the Ashrams of Maharshis

There is none in the world who can match Hanumanji in valour, zeal or courage, intelligence, magnificience sobrity, sweetness, intelligence to differentiate right and wrong, wisdom, power and endurance.]

This was the background of Hanumanji's Yogic or spiritual power with the help of which he crossed hundred Yojans of sea without any outside aid but with the help of Yoga about which Jamwant reminded him of his power. Not only this he had the power by way of Yoga to expand his body or to extract it into small shape as he did at the time of entering Lanka un-noticeably

Being spiritually so much powerful, the pious Rishis never intended to use it for destruction or harass others even to their enemies till their lives were in danger They never leaked out or heralded about their power before any body specially the rulers who generally were involved in wars and battles This was so because they knew fully well that common man or fighter might make use of such unrestricted power in harm-

ing their enemies resulting in violance and destruction of masses They told Sri Ramchandraji this fact and requested him to take care of them

न्यस्तदण्डा वयं राजन्जितक्रोधा जितेन्द्रियाः ।
रक्षणीयास्त्वया शश्वद् गर्भभूतास्तपोधनाः ।।

(बा रा. ३।१।२१)

[Oh king, we have given up the habit totally to punish any creature what to say of man, we have overcome anger and have fully controlled over limbs of action Now only meditation is our wealth to raise our spiritual power. As a mother takes care of baby in the womb during pregnancy you should take care of us.]

The above was the thinking of pious souls and their conception about making use of science. They were fully aware of the dangers of science and thought that it might become cause of destruction of human and animal races They simply progressed in science only for meditation about creator of the world so that they could attain complete salvation to avoid rebirth in the world

Those pious Rishis developed medical science, astrology, Yoga and in several other spheres through which humanity could be served Development in medical science astrology are such vast subjects that I have mentioned them in detail in chapters to come after this

As regards, the material science, it was also very highly developed but was developed by those who wanted to make use of it for their pleasures, luxuries and defeating those who did not see eye to eye with them as regards their policies With the help of development of material science they wanted to overpower the entire world to meet their selfish ends by creating horrors, destruction, and plundering the wealth of others to fulfil their vanity and lust of wealth

Such development in material science was done by Rakshasas under the leadership of Ravan Ravan with the help of material science became embodiment of terror, torture and oppression He developed science on the basis of material elements for extracting use for his luxuries, comforts and invented powerful war material to show his prowess on those who were in habit of leading their lives on the principles of co-existance Much has been said about his scientific development in the chapters preceeding this chapter viz. Architecture and Town Planning war fare and weaponery.

Though he snatched 'Pushpak Viman' (an aeroplane dacota) from his step elder brother but made further developments in it It was flown without pilot He possessed helicopters His air dacota was fur-

nished with all facilities of daily use of the life With the help of his air pow he could reach the high peek of Kailash and densely populated plains without difficulty. He used helicopter when he wanted to travel alone as was done by him in case of kindapping Sitaji. He faught a battle with Jatayu in the air who rushed to the help of Sitaji on her crying request for rescue from the clutches of Rakshas Ravan who went to her in the guise of a hermit

As regards the defence of his city Lanka, he invented such machines under the bridges of the gates of city of Lanka which could be handled from inside the gates and bridges could be downed so that enemy army trying to reach Lanka could be thrown in deep ditches full of cold water and terrible animals like crocodiles who could swallow up the men falling into those ditches These ditches were dug around the high boundary wall constructed around the city

द्वारेषु तासा चत्त्वार· सक्रमाः परमायता । यन्त्रैरूपेता बहुर्भिर्महदिर्गृहपङ्क्तिभिः ।।१६।।
त्रायन्ते संक्रमास्तत्र परसैन्यागते सति । यन्त्रैस्तैरवकीर्यन्ते परिखासु समन्तत· ।।१७।।

(बा. रा. ६।३।१६-१७)

[In front of those four gates, there are four wooden bridges which are very wide and are fitted with gigantic machines. There are residential accommodations for the guards on the boundary walls. When the enemy army approaches those wooden bridges to cross the ditch, those bridges are downed with the help of gignatic machines which are switched from inside with the result that the enemy army falls in deep ditches full of extremely cold water and among crocodiles]

This is an example of mechanical science developed by Ravan. Not only this he invented such instruments with the help of which he could see even minor objects from inside his city. This appears to be telescopic system that Ravan possessed on his multi- storeyed building of his palaces

His weaponery was also very powerful and he and his son Meghnad possessed such powerful weapons which could make enemy armies unconcious, unable to move besides inlicting deep injuries The details of such weapons have been mentioned in the previous chapter 'War fare and weaponery' in detail

Meghnad, the most powerful son of Ravan made experiments by way of Yagyas giving sacrifieces of animals to achieve most sophisticated and powerful weapon Before fighting the last battle of his life with Lakshman, he performed such Yagya and achieved such power that he went in the space and became invisible for his enemies and started using those sophisticated weapons against his enemies

स पावकपावकदीप्ततेजा हुत्वा महेन्द्रप्रतिमप्रभाव ।
सचापबाणासिरथा श्वसूतः खे न्तर्दधे त्मानमचिन्त्यवीर्य ।।
(बा. रा. ०६ ।७३ ।२९)

[Who (Meghnad) was shining like burning fire and who was appearing powerful like God Indra, that Meghnad, the master of unthinkable power, became invisible to his foes along with his chariot, pilot, horses, weapons and went inside the space after throwing 'Ahuti' offering oblation to deities in Yagya.]

Actually he solemnised the powerful weapon through Mantras and after achieving it he went in the sky by aeroplane or helicropter which were of the shape of chariots being conducted by pilot He also developed such devise that aircraft did not make any sound and also created such gas remaining under which he became invisible. This all was based on scientific researches and developments But all his might of powerful weapons became futile before Lakshmanji who used weapons having power of destroying weapons and aircraft of Meghnad

In the end Lakshman, who possessed a very high powerful weapon 'Aindrastra' used it aiming at Meghnad which hit him That weapon beheaded Meghnad, the most powerful Rakshasas even more powerful than Ravan

He and his son Meghnad possessed air to air and land missiles and they could hit their enemies remaining away from the sight of the enemy Ravan drunk with his scientific development, raided every corner of the world and defeated 'Devagan' Yakshas, Kinnaras and similar other powerful races and after defeating them plundered their belongings and raped their beautiful ladies Not only this he brought most of them and kept them as their wives against their wishes Tilottama, Rambha were among those who became his victims of sexual lust.

He controlled most of the elements like air, solar energy, water light (electricity), etc and made use of them for leading a very luxurious and magnificient life Ravan being the son of Rishi Vishrawa and grandson of Maharshi Pulistya, was a great scholar of Vedas, Shastras, etc which were taught to him by his father but being the son of a Rakshasi mother, adopted ways of Rakshasas and separted himself from his father On the advice of his mother he snatched the throne of Lanka from his step-elder brother Kuber and appointed ministers among from Rakshasas from his mother and his maternal grand-father side On their advice he became enemy of those pious people who performed Yagyas for the sake of welfare of humanity, contrary to them he performed Yagyas for increasing his material power to crush those who held views contrary to his think-

ing of material development Moral values had no place in the way of his scientific developments which aimed at abundance of luxuries, power and full enjoyments for the life

This shows the scientific development in the sphere of weaponry invented during those days Similarly Sri Ram finished the atrocious game of Ravan by killing him with his most developed weapons Ravan never imagined that some one might be in possession of better arms than him

These Rakshasas also developed such jackets which were weapon proof and no arrow could pierce them to injure body of the victim

अथैनमभ्युपागम्य वायुर्वाक्यमुवाच ह । ब्रम्हदत्तवरो हयेष अवध्यकवचावृत: ।।
ब्राह्मेणास्त्रेण भिन्ध्येनमेष वध्यो हि नान्यथा । अवध्य एष ह्न्येपामस्त्राणा कवची बली ।

(वा. रा. ६ ।७१ ।१०२, १०३)

[Then Vayudewata (wind god) came to Lakshman and whispered in his ear "Oh son of Sumitra" he has achieved vow from Brahmaji He was covered himself with non-pentrable garb Hence hit him only by Brahmastra otherwise he would not be killed No weapon other than Brahmastra can kill him]

This was said about one of the commanders Atikay of Ravan There might be other Rakshasas also who might be using such unpenitratable garh.

There were researches in medical science also on both sides i e. in the regime of Sri Ramchandraji and Ravan. This subject would be taken up separately in detail in chapter captioned 'Medical Science'.

CHAPTER - XI

MEDICAL SCIENCE

Medical Science in the period of Sri Ram and Ravan was in fact very much developed Ravan always faught frequent wars in which his men were generally wounded He therefore, encouraged his physicians to develope medical facilities of the high order. He had very renowned physician named 'Sukhain' who was master of his art. During war periods he healed up wounds of all war patients in a miraculous way and made them to fight next day

On the side of Sri Ram there was a physican whose name was also Sukhain He was one of the commanders of Banar army When Lakshman was seriously wounded along with many other Banar commanders and personnel during his battle with Meghand finally killing Meghnad, Sri Ramchnadraji told Sulhain to heal up Lakshmanji and others with the help of his medicine and conducting operation where needed

विशल्यो य महाप्राज्ञ सौमित्रिर्मित्रवत्सल । यथा भवति सुस्वस्थस्तथा त्वं समुपाचर ।।२१।।
विशल्यः क्रियता क्षप्र सौमित्रि· सविभीषण· । ऋक्षवानरसैन्याना शूराणा दुमयोधिनाम् ।।२२।।
ये चाप्यन्ये त्र युध्यन्ति सशल्या व्रणिनस्तथा ।ते पि सर्वे प्रयत्नेन क्रियन्ते सुखिनस्त्वया ।।२३।।
एवमुक्तः स रामेण महात्मा हरियूथप· । लक्ष्मणाय ददौ नस्त· सुषेण परमौषधम् ।।२४।।
स तस्य गन्धमाघ्राय विशल्य· समपद्यत । तदा नर्वेदनश्चैव संरूढव्रण एव च ।।२५।।
विभीषणमुखाना च सुकदा राघवाज्ञया । सर्ववानरमुख्याना चिकित्सामकरोत् तदा ।।२६।।

(बा रा. ६।९१।२१ से २६)

[(Sri Ram addressed Sukhan) Oh Wise Suhain, you please conduct such prompt and immediate treatment by which Lakshmanji may recover to his complete and noramal health. Arrows penetrated in his body may come out and his wounds are healed up atonce

Please take out arrows from the bodies of Lakshmanji and Bibhishan and heal up wounds. Please also treat these Banar commanders and their personnel who were fighiting with the help of tree trunks and heal them up brining them to their normal health so that they also become happy

On the orders of Sri Ramchandraji, Sukham placed some medicines on the nose of Lakshmanji. By the smell of that medicine, all

the penetrated arrows came out of the body of Lakshmanji automatically and all sorts of pain in his body was removed immediately. All his wounds were also healed up

Under the orders of Sri Ramchandraji, Sukhain treated Bibhishan and other wounded commanders and personnel of Banar army and made them hale and hearty.]

This was the way of affective treatment of those days which neither required heavy apparatus nor such medicines which were not easily available Operations were not conducted but smelling of medicines was enough to take out arrows from the body and to heal up the wounds.

On another occasion during the same war, Meghnad hit Sri Ram and Lakahman with sharp and chemical weapons and made them and other commanders completely unconcious Their pulses were also beating very lowly and there was apprehension of their deaths On the advice of Bibhishan, Hanumanji brought physicion Sukhain of Lanka to the battle field. Sukhain recommended herbs 'Sanjibani', 'Vishalyakarni' and 'Subarnkarni' which grew in Himalyas and brought those herbs with the help of which Sri Ram and Lakshman were cured immediately and were ready for fight on the next morning as if nothing had happened with them. (The details are available in Yudhakhand chapter 74 and verses 31 to 34).

Meghnad, the warrier son of Ravan once wounded Sri Ramchandraji and Lakshmanji with his scientifically developed weapons and made them unconcious with the result that all the Banars were disappointed and were on the verge of retreat from the war But Sukhain physician of the side of Sri Ram consoled them saying that there were such medicines which could cure dying patients very soon.

तानार्तान् नष्टसज्ञाश्च गतासूंश्च बृहस्पति
विद्यामिर्मिन्त्रयुक्ताभिरोषदीभिश्चिकित्सति ।।

(बा. रा. ६।५०।२८)

[In that war (between Deva and Danabs) gods who were wounded by various weapons and became unconcious and were on the verge of death, were cured by Devguru Brahspati through Mantras and applying medicines and saught their complete recovery]

From this reference it is quite evident that the medical science was not only complete and developed during the period of Sri Ram but it had already develcped in this country even before his period. Great physicians like Brahaspati had not only developed it but they had made it a subject for the people for times to come.

Garud, another physician came to the battle fieldseeing Sri Ram and Lakshman wounded and cured Sri Ram and Lakshman even by touching them. They were fully recovered and sat down as if they had rose from their slumber and did not feel that they were wounded. Their wounds had completely healed up

वैनतेयेन सम्पृष्टास्तयोः सरूरुहुर्व्रणा. सुवर्णे च तनू स्निग्धे तयोराशु बभूवतुः ।।

(बा. रा. ६।५०।३९)

[Simply by touch of 'Garud' all the wounds of Sri Ram and Lakshman were healed up and their bodies became fresh and shining as if nothing had happened to them.]

It is quite clear from above references that medical science during those days was fully developed. It was not only developed by Rakshasas who were always involved in battles and wars but was developed by Aryan race also who lived mostly in nothern part of this subcontinent, with the result that the percentage of immature mortality was rare. No child deaths were found in the regime of Sri Ram who encouraged the developement of that science. No son died before the death of his father. It was result of the development of medical science and its proper arangement made accessible to everbody, may he be a poor or rich. It shows that medical facilities were free to everybody and state was responsible to impart medical facilities to every commoner. The dentails of sound health, and fully satisfied people are available in Balmiki Ramayan written about Sri Ramchandraji

CHAPTER - XII

ESPIONAGE, COUNTER-ESPIONAGE AND EMISSORY SYSTEMS

The administrative machinery of Sri Ramchndraji was complete and fully developed even when he was in exile Even during the period of his exile he worked like an ideal king for the safety of all those Rishis and Munis whom he came in contact during his abode in the forests He always heard patiently the sufferings of the natives of the forests specially those Rishis and Munis who lived in Ashrams and performed their religiou rites and meditated for purification of their souls They complained to Sri Ram that they were harassed and disturbed in performing their religious functions by demonaic forecess coming from South, Sri Ram determined to destroy such evil forces and only with this aim in mind he proceeded towards South and South along with his wife Sitaji and younger brother Lakshman He destroyed and killed such foreces whenever he came across them After kidnapping of Sitaji by Ravan whose where abouts were not known by that time, he had to chalk out means to recover her and during that process he met Sugriv who was dethroned by his brother Bali with the result that he had to live in self exile due to terror of Bali. He made friendship with him and after killing Bali he crowned Sugriv as Emperor of entire Banar race in Kishkindha, the royal seat of Banar Tribe He did so to secure help of Banars to trace Sitaji because Banars were very swift in crossing and jumping mountains and dense forests.

Though parties of Banars were despatched in all directions of the world to trace Sitaji but from the clues received from various sources that Sitajhi was brought towards south, he instructed Sugriv to send Hanumanji in the party which was going towards south He did so because he was much impressed by Hanumanji when he first met him in Pampa Sarovar where Sugriv was passing his days and sent Hanumanji to meet Sri Ram to find out his motive for coming over there Sri Ramchandraji was fully aware of the qualities of a spy and emissory which were found in him The same are given below

मेधावी वावपटु प्राज्ञ· परिचोत्तोप लक्षक· । धीरो यथोक्तवादी च एव दूतो विधियते ।।

गुणीभक्तो शुचिदक्त प्रगल्भो व्यसनीक्षमी, ब्राम्हण परमर्मशोदूत स्यात् प्रतिमानवान् ।।

साकारो निस्पृहो वाग्मीनानाशास्त्र विचक्षणः । परिचत्तावगन्ता च रोशो दूतेसहष्यते ।।

(चाणक्य का अर्थशास्त्र)

[The man who is engaged in emissory job must be intelligent, brillient and having good memory. He must know the art of talking or conversation, should have good understanding, power and capacity to know the ideas of others, sober and to communicate things as told by his master. He should possess many other qualities and apt to work according to the circumstances, should be loyal to his master, pious in the sense that his integrity should be above board and not to be attracted by any type of allurement He should be skillful, should know the art of talking in guarded language, should not be adicted to any bad habits, should be patient and should have good moral character He should be quick witted, should have impressive personality and should be ungreedy He should have thorough knowledge of various Shastras, books of different policies and subjects containing various principles on different subjects]

Sri Ramchandraji found in Hanumanji all the talents of an emissary and spy in his first contact with him when he came as an emissary of Sugriv his master.

Hanumanji disguising in personality of a Brahman talked to Sri Ramchandraji in his first conversition

आबमाषे च तौ वीरौ यथावत् प्रशशस च ।
सम्पूज्य विधिवद् वीरौ हनुमान् वानरोत्तम· ।।४।।
उवाच कामतो वाक्यं मृदु सत्यपराक्रमौ ।
राजर्षिदेवप्रतिमौ तापसौ संशितव्रतौ ।।५।।
एवं मां परिभाषन्त कस्माद् वै नाभिमाषतः ।
सुग्रीवो नाम धर्मात्मा कश्चिद् वानरपुङ्गव· ।।१९।।
वीरो विनिकृतो भ्रात्रा जगद् भ्रमति दुःखित· ।।१९ १।२।।

(बा. रा. ४।३।४-५, १९, १९ १।२)

[Hanumanji first praised Sri Ram and Lakshman saying that you appear to be great warriors and repeated in very respectfully manner and showing respect "Oh great warriors you appear to be dedicated to truth like Rajarshis yet influential like Gods But at the same time very stiff by resorting to great Tapasya (devotion) like Rishis

Oh Warriors, I am repeatedly inquiring about your introduction but you are not replying to me Here is a gentle Banar whose name is Sugriv He is religious minded and bold. He has been living here He has been ejected from his house by his elder brother He is therefore, in great misery and is absconding here and there.]

Ramchandraji made a good impression about his good mannerly talk, his wit and intelligence and commented to Lakshman about his talents.

नानृग्वेदविनीतस्य नाजुर्वेदधारिण· । नासामवेदविदुषः शक्यमेव विभाषितुम् ।।२८।।
नून व्याकरण कृत्स्नमनेन बहुधा श्रुतम् । बहु व्याहरतानेन न किंचिदपशब्दितम् ।।२९।।

(बा. रा ४।३।२८, २९)

[He who has no knowledge of Rigved, who has not practiced Yajurved and who is not scholar of Samved, cannot talk in such a fluent and sweet language Certainly he has throughly studied grammar During his entire conversation not a single grammatical mistake has been committed by him]

This scholarly attribute of Hanumanji impressed Sri Ramchandraji as he has commented to Lakshmanji about Hanumanji saying that though he was belonging to Banar race who are generally ignorant about Sanskrit is well used in it From that very movement Sri Ramchandraji made up his mind to use him in emmissory and espionage functions

Consequently Sri Ramchandraji selected Hanumanji to be included in the party sent for tracing Sitaji in the Southern direction as he was sure that Sitaji was kidnapped and brought towards South Not only this he called Hanumanji personally before him and said to him

न भूमौ नान्तरिक्षे वा नाम्बरे नामरालये । नाप्सु वागतसग्ड ते पश्यामि परिपुंगव ।।३।।
तेजसा वापि ते भूत न सम मुवि विद्यते । तद् यथा लभ्यते सीता तत्वमेवानुचिन्तय ।।६।।
त्वययेव हनुमन्नस्ति बलं बिद्धि· पराक्रम । देशकालानुवत्तिश्च नयश्च नयपण्डित ।।७।।

(बा रा. ४।४४।३, ६, ७)

[Oh Ablest among Banars, I do not see any obstacles for you to go to any corner of this earth, outer space, sky, heaven or big oceans There is no creature on this earth who can match you in your glory and hence you try to find out ways by which Sitaji could be traced

Hanuman, you are scholar of diplomacy Only you possess valour and strength, intellect and power, capability of acting according to circumstances and diplomatic ways All these attributes are combinedly found in you]

Sri Ramchandraji fully recognised ability of Hanumanji to work as a diplomat and spy. Finally Sri Ramchandraji gave him his ring engraved with his name to show it to Sita on being traced as an introduction with her Seeing various capabilities of Hanumanji Sri Ramchandraji

was sure that Hanumanji would trace Sitaji It is also very clear from this instance that Sri Ramchandraji was himself very shrewd and experienced in dealing with diplomatic matters and handling espionage activities very efficiently

Sri Ramchandraji gave very useful instructions to carry out work of tracing Sitaji and if traced useful information and intelligence regarding strength of enemy, planning of township with point of view to conquer it, kinds of weapons, morale of people of Lanka and directed him to find out weak points to be tackled, etc so that it would become easier to conquer the enemy in his home.

Hanumanji kept in mind all the instructions very carefully and acted accordingly After reaching the Island of Lanka during day he changed his shape and disguised himself to look like a monkey, he concealed himself in the dense forest of Trikut mountin

As I have noted earlier that Hanumanji was Yogi and was able to expand and extract his body according to the need, he disguised himself as a monkey so that nobody could suspect him as a man of some other country During day he inspected outer premises of Lanka Isaland outside Lanka city During night he tried to enter Lanka city bound by high boundary walls An automatic alarm named Lankini made a roaring sound and hit Hanumanji

तत कृत्वा महानाद सा वै लका भयकरम् ।
तलेन वानरश्रेष्ठं ताडयामास वेगिता ।।३८।।
तत· सूवर्तयामास वामहस्तस्य सो ड्गुली ।।
मुष्टिनाभिजघानैना हनुमान् क्रोधमूर्च्छित· ।।४०।।

(बा. रा ५।३।३८ व ४०)

[(After hearing this Lankini made a roaring sound and hit Hanuman as if some one has slapped him Then hanumanji attacked it with his fist of his left hand)]

But when Hanumanji was detected by that detector he without losing a single moment broke it with his mighty fist and forced his entry in Lanka in the shape of a monkey This shows his capability of his art of espionage and quick wit with the help of which he found entry in the city

As instructed by Sri Ramchandraji to bring information about construction of Lankapuri,he wandered in Lanka hidingly, inspecting various places to trace Sitaji and to collect information about its construction through out the whole night Thougn it was a very difficult task yet he continued his work very sincerely

निरीक्षमाणश्च ततस्ता स्त्रियः स महाकपि।

(वा. रा ४ ।११ ।३७)

[Hanumanji looked for Sitaji among the queens of Ravan but could not find her there]

He was not disappointed and continued search. In the mean time he found a palace in which 'Tulsi' plants were growing and that palace had a look of pious and religiousman He also heard chanting of hyms by the owner of the palace during dawn Hanumanji also chanted prayers of God thinking that he must be separate type of man among those Rakshasas who do not offer prayers The guess of Hanumanji was correct as it was Bhibhishan, the younger bother of Ravan whose mode of living and thinking was pious and was quite different from other Rakshasas He developed friendship with him, when he found during talks that he was disatisfied with the thinking and actions of Ravan. He found clue of Sitaji from him They had detailed talks among them and Hanumanji made him a fifth colummist in Lanka for further happenings Bhibhishan also divulged many secrets regarding military and others to Hanumanji He got success in tracing Sitaji and had talks with her in Ashok Batika after introducing himself to her by showing the ring of Sri Ramchandraji on which his name was engraved After satisfying and consoling Sitaji, Hanumanji returned to the camp of Ramchandraji He reported to Sri Ramchandraji about military secrets and construction of Lanka which he collected himself, by personal survey and learing from Bhibhishan after completing his mission of tracing Sitaji He disclosed to Sri Ram in the following words.

"Oh, Lord Ram, the inhabitants of Lanka are fully developed physically and materialistically The military of Ravan is also very strong It consists of innumerable magnificient elephants, horses and chariots besides countless battalions of infantry. He possesses complete dacota of aeroplanes and helicopters The name of air dacota is Pushpak Viman' which are moved without pilot Majestic four gates each in every direction in the boundary wall of Lanka are fitted with strong Shutters in which pointing sharp nails are fixed To stop enemy on the gates, strong and heavy mechanical apparatus is fitted Each gate is guarded by ten thousand strong detachment separately and for their immediate help strong military force always remains in alertness Lanka city is surrounded by a strong golden high parameter boundary wall A very deep ditch is dug around the high boundary wall and is filled with very cold water It contains crocodiles and other terrible animals There are four big bridges over the trench to lead to four main gates They are fitted with heavy mechanical apparatus inside boundary wall with the help of which bridge can be detached so that enemy forces could be drowned in the deep ditches

while crossing the bridges Every main gate contains a big watch tower made of wood consisting of metalic high pillars in which a big regiment of warrior headed by position a commander is stationed which always remains in stand by to guared the gates The towers are very high to keep vigil outside Lanka city Ravan himself inspects his forces occasionally In this way Lanka is guarded very heavily and it is very difficult to conquer it . But at the same time Hanumanji said that bold and courageous commanders of Sri Ramchandraji like Nal, Nil, Angad, Dwivid, Mayand and Jamwant could easily destroy Lanka without making use of bridges "

How useful information Hanumnji furnished which was collected by him during a very short period of one night and a day. How minutest details about Ravan's defence were brought by Hanumanji which is the highest order of espionage work

Hanumanji knew the principles of espionge according to which morale of the agents of the enemy should be adversely affected while morale of persons belonging to his fold among enemy should be kept high This he did in case of Sitaji He was afraid that Sitaji might commit suicide due to tortures and harassements inflicted by Ravan through women Rakshasi guards and hence Trijata was asked throuth Bibhishan to console Sitaji Trijata consoled her and at the same time narrated a dream supposed to have been seen by her during night to Rakshasi guards

स्वप्नो ह्यद्य मया दृष्टो दारूणो रोमहर्षण· । राक्षसानामभावाय भर्तुरस्या भवाय च ।।६।।

एवमुक्तास्त्रिजटया राक्षस्य· क्रोधमूर्च्छिताः । सर्वा एवाब्रुवन् भीतास्त्रिजटा तामिदं वच ।।७।।

(वा. रा. ५।२७।६-७)

[I have seen a dreadful dream to night which is indicative of destruction of Rakshasas and uprising and victory of Sri Ram over Rakshasas On hearing this from Trijata, the Rakshasis who were mad in anger against Sitaji were cooled down and were terribly frightened and asked Trijata to disclose that dream in detail as she had seen]

The dream goes on like this that Sri Ram had invaded Lanka, destroyed it and killed Ravan with his entire male members of his family and his accomplices He had enthroned Bibhishan on Lanka and brought Sitaji with him By this dream the morale of Sitaji became high while that of Rakshasis who were harassing and torturing Sitaji a moment ago were frighted and began to appease Sitaji By this instance it can be said that Hanumanji was well versed with espionage work in which success could only be achieved by a spy when he was able to purchase agents to work for him and to act as fifth columnist He was perfectly successful in his art and Sri Ramchandraji selected him only to discharg this work

On another occasion when Hanumanji was produced in the Court of Ravan after being arrested in battle of Ashoka Batika, Ravan proclaime death sentence for him It was Bibhishan who refrained Ravan and persuaded him to amend it on the pretext that Hanuman was on a diplomatic mission Credit goes to Hanumanji for winning over such a sincere agent of such a high level i e the brother of enemy Ravan. Understanding reached between Hanumanji and Bibhishan in their first meeting at the later's residence promising by Hanumanji that in case Ravan was defeated, throne of Lanka would be recommended for him by Hanumanji This is quite evident from the fact that Bibhishand deserted Ravan and joined with Ramchandraji in his camp when Ramchandraji was planning to cross the sea to invade Lanka

After Arrival of Bibhishan, Sri Ramchandraji consulted his advisers as to what treatment be done with Bibhishan, most of advisers opined that he should be kept under arrest and strict watch be kept over him as he might have been sent by Ravan for espionage work But Hanumanji who had earlier met Bibhishan in Lanka and agreed some terms with him differed with their opinion and said

अथ सस्कारसम्पन्नो हनूमान् सचिवोत्तम । उवाच वचनं स्लक्ष्णमर्थवन्मधुरलघु ।।५०।।
न वादान्नापि सघर्षान्नाधिक्यान्न च कामत· । वक्ष्यामि वचनं राजन् यथार्थ राम गौरवात् ।।५२।।

(बा. रा. ६।१७।५०, ५२)

[Oh your royal Majesty Ram, whatever I will submit, I will not submit for the sake of discussion, arguments, envor out of proud of my wisdom or for self interest, but will submit keeping importance of action in mind based on factual background behind it]

Though he communicated and reported everything to Sri Ram about his meeting with Bibhishan earlier he did not reveal this fact to anyone else except Sri Ram He expressed his advice as saught from other advisers but he differed with the opinion of others This maintainance of secrecy is very essential quality of a spy who should not leak out anything to anyone else except to him with whom or for whom spy has been working. He pressed his idea in general way like other adviseres so that nobody could have impession that he had developed his contact with Bibhishan when he had been in Lanka for tracing Sitaji.

उद्योग तव सम्प्रेक्ष्य मिथ्यावृत्त च रावणम् । वालिनं च हत श्रुत्वा सुग्रीव चाभिषेचितम् ।।६६।।
राज्य प्रार्थयमानग्तु बुद्धिपूर्वमिहागत । एतावत् तु पुरस्कृत्य युज्यते तस्य सग्रह· ।।६७।।

(बा रा. ६।१७।६६, ६७)

[Your efforts and valour corruption of Ravan, killing of Bali by you and enthroning of Sugriv in his place have been heard by him and after

considering the consequences, he has come in your shelter (He has confidence in his mind that your kind hearted soul would defend him from pranks of Ravan and would enthrone him on Lanka's throne) All these circumstances keeping in view, I recommend that Bibhishan be given shelter and he be fully patronised]

Sri Ramchandraji who knew everthing about Bibhishan through report of Hanumanji who had given earlier after return from Lanka, readily agreed with Hanumanji's advice. Sugriv also said

मम चाप्यन्तरात्मायं शुद्धं वेत्ति विभीषणम् । अनुमानाच्च भावाच्च सर्वतः सुपरीक्षित ।।३७।।
तस्मात् क्षिप्रं सहास्माभिस्तुल्यो भवतु राघव ।विभीषणो महाप्राज्ञ· सखित्वं चाभ्युपैतु न ।।३८।।

(वा. रा. ६ ।१८ ।३७, ३८)

[My conscience considers Bibhishan of pious character Hanuman has also examined his ideas from in and out-wardly, said by Sugriv.

Hence Oh Raghunandan, now allow Bibhshan to mix up with us and should be get out friendship]

Sri Ram chandraji who was a very shrewd and great politician of his time as well as master of diplomacy, happily and readily accepted the suggestion of Hanumanji as well as of Sugriv and crowned Bibhishan as monarch of Lanka with his Govt in exile

Later on Bibhishan proved of immense help to Sri Ramchandraji in supplying very useful informations about weak points of Ravan and Lanka when actual war started and it was difficult for Banars to go into Lanka for espionage work. It was Bibhishan who through his men in Lanka, collected day today activities of Ravan and movements of his armies through his men in Lanka He told before hand the qualities and way of fighting of various commanders who came to fight with Sri Ram and his Banar army

Meghnad once hyptonised Sri Ram and his army and showed the slaying of Sita before them to demoralise them Even Sri Ram took this incident as real and lamented for Sita but Bibhishan, who was aware of this skill of Meghand told that it was not real Sita but Meghnad had created this illusion by fraudulent means and thus an awkward situation was averted. Bibhishan further informed Ram about Meghnad's actions in following words

चैत्य निकुम्भिलामद्य प्राप्य होम करिष्यति । हुतवानुपयातो हि देवैरपि सवासवै ।।१४।।
दुराधर्षो भवत्येष सग्रामे रावणात्मजः । तेन मोहयता नूनमेषा माया प्रयोजिता ।।१५।।
विघ्नमन्विच्छता तत्र वानराणा पराक्रमे । ससैन्यास्तत्र गच्छामो यावत्तत्र समाप्यते ।।१६।।

(वा रा. ६ ।८४ १४, १५, १६)

[He would perform Yagya in Nikumbhala temple at this time and when he will return after performing the Yaga, he would assume so much power out of that Yagya that it would be very difficult to conquer him even by Gods He has certainly used this trick of delusion to divert our attention from that Yagya He thought that the morale of our army continues to be high and obstacles may be created in his Yagya by our army. Henc we should reach Nikumbhala temple and by surrounding him, and force him to indulge in battle with army]

Sri Ramchandraji was not wrong in his judgement about persons of use and patronizing of Bibhishan who never disappointed him. Meghnad who was skilled in fighting by fraudulant tactics was victim of valuable information which Bibhishan supplied to Sri Ramchandraji. Defeat and killing of Meghnath, a warrior of the first order of Ravan was result of useful secret about his where- abouts and his illusionary tactics, revealed by Bibhishan His information saved the moral break down of Sri Ramchandraji and his Banar army.

Thus it can definitely be realised that Sri Ram considered the espiongae system very essential for the purpose of administration during peace and war at the same time We sometimes make our opinion after the study of histroy that espionage is a modern system and kings during very ancient days were ignorant of such type of system but by going through Balmiki Ramayan which was written during the life time of Sri Ram, it becomes quite evident from the facts noted above that Sri Ram gave much importance to the system of espionage and he made Hanumanji the head of that system. Hanumanji discharged the duties of a spy very cautiously, intelligently and skillfully according to the instructions of Sri Ramchandraji who was himself very much intelligent He also knew the theory of creating fifth columnists in the enemy countries.

After return form exile, and succeeding the throne of Ayodhya he continued to run this system to know about the views of his public and his administrative machinery to assess public views even regarding his own private life and private lives of his servants who were in high positions for running the administration

Once one of his spies of internal ring informed him that at one point the subjects in the city grumble and talk among them about the character of Sitaji who remained in Lanka under possession of Ravan and same Sitaji was being kept by Sri Ram as his wife and the emperess of the empire of Sri Ram Sri Ram knew very well about the character of Sita and further support was there about her piousity expressed by Hanumanji who had been to her when she was in Lanka and saw her condition with his own eyes. Bibhishan who was brother of Ravan also vouched about her character that in spite of all temptations and later on tortures, she did

not nod before Ravan and was kept as active under heavy women guards Still Sri Ramchandraji parted with his dear queen for the sake of keeping the character of a monarch spotless He should not make himself the subject of any type of criticsm on his part He knew that his spies would not bring any false information to him (This context is given in Balmiki Ramayan on Canto 7 chapter 43 and verses 16 to 19 and find quotation in chapter VII of this book)

It is clear from above noted instances that Sri Ram was fully aware of the importance of espionage and intelligence system and had made an integral part of his administration during the times of peace as well as during the war He was very much cautious in this matter and hence he directly dealt with them without taking into confidence even to his dearest brother Lakshaman who was very much close to him He was aware of the importance of secrecy that should be maintained about espionage ring and intelligence system Only Hanumanji was taken into confidence for espionage and confidential work In other words it can safely be said that Hanumanji was head of those two departments While Sri Ramchandraji was returning to Ayodhya along with entire Banar force, in Pushpak Viman, he stopped purposely for a while in the Ashram of Rishi Bharadwaj at Prayag He sent Hanumanji to Guha and Bharatji to assess his own popularity and intentions of Bhart whether he would still welcome his arrival at Ayodhya or was obsorbed in royal pleasures, and whether he was ready to abandon the throne of Ayodhya for him as he had told at the time of their meeting at Chitrakut Hanumanji visited both the places and met them After assessing the position, Hanumanji reported to him that Bharatji was still eager to receive Sri Ram cordially and respectfully and that Guha was holding the same respect for him, as he accorded when Sri Ram was going in exile fourteen years ago Only then Sri Ramchandraji proceeded to Ayodhya and found the circumstances the same as were reported by Hanumanji So after due verification of the facts through his sources of espionage and intelligence, he took calculated steps and actions ending in success In other words it can safely be said that the key of his success was his developed espionage and intelligence system besides other factors

Sri Ramchandraji fully understood the importance of keeping intelligent, witty and capable emissaries to negotiate things with other kings He recognised the talents of Hanumanji as an emissary as he admitted before Lakshmanji when Hanumanji first met him at Pampa Sarovar as an emissary of Sugriv which has been cited in para II of this chapter It was why he was sent to Lanka to trace Siaji Besides the espionage work, he was entrusted the work of emissary also to contact Ravan to hand over Stiaji to him to avoid bloodshed that was imminent if war took place Hanumanji discharged this duty too, very successfully and when Ravan

was not found in amicable mood he burnt some portion of Lanka and came back safely after giving indication of the might of Sri Ramchandraji.

Similarly Sri Ramchandraji reached the land of Lanka and again sent another emissary i e Angad to Ravan because he did not want that there should be war and hundred and thousands of people should die without the fault of theirs But Ravan was so overdrunk with material powe that he did not care for Sri Ram and Lakshman and Banars whom he considered very timid, weak and unimportant before his might Insted of considering seriously the proposal of returning Siaji, he mocked at the idea of waging war by Sri Ramchandraji against him when he had already conquered Gods, Kinnars, Danabs and other mighty foreces in the world and defeated them very badly Thus he gave chance to Ravan to avoid war throguh his emissaries viz Hanuman and Angad but Ravan did not avail it

Thus it can be seen that Sri Ram had good dimplomates as his emissaries to be sent out for negotiations He was not only aware of such system but he maintained emissary system and considered that system essential for an ideal king to negotiate things with other kings.

Sri Ramchandraji was very cautious about anti-espionage activities of the enemy When his forces moved from his camp towards the sea from where they had to cross the sea to reach, Lanka, he asked his commanders to instruct their forces not to use water and fruits etc. witho first testing them by experts as it was possible that enemy might have piosoned them Not only this they should also be alert and check before hand the forests, shurbs, bushes laying on the way to avoid sudden attack by enemy foreces who might have hidden themselves behind the above noted places.

दूषयेयुर्दुरात्मान· पथि मूलफलोदकम् । राक्षसा पथि रक्षेथास्तेभ्यस्त्वं नित्यमुद्यत ।।११।।
निम्नेषु वनदुर्गेषु वनेषु च वनौकस· । अभिप्लुत्याभिपश्येयुः परेषा निहितं बलम् ।।१२।।
(बा रा ६।४।११, १२)

[It is possible that wicked Rakshasas might have polluted water and fruits by poison and hence he constantly alert and vigillant to save above things from evil actions of Rakshasas Banar army personnel be also alerted to take complete search of ditches, dense forests and simple forests too, to avoid sudden attack by enemy army who might have hidden in them]

We can realise from the above verses that now cautious Sri Ramchandraji was in war fares and counter-espionage. It is the reason that he

was able to achieve victory over mighty forces of Ravan Similar counter-espionage system is used during the present wars too

ESPIONAGE AND INTELLIGENCE SYSTEM OF RAVAN

Ravan, inspite of being a most powerful Rakshasas of his time, also maintained espionage and intelligence department. But he seldom acted on the information supplied by them due to his vanity. He was under this impression that there was no power in the world which could face him and his forces He was partly correct in this thinking as he invaded the nations of the other countries and generally returned victoriously He had internal as well as outer intellignece system. When Hanumanji reached Lanka first time and searchingly roamed about in the city, he found intelligence men of Ravan in various disguises and whose duty was to detect those among from his subjects who did not believe in his materialistic theories or were against his regime.

ददर्श मध्यमे गुल्मे राक्षसस्य चरान् बहून् ।दीक्षितान्जटिलात् मुण्डान् गोजिनाम्बरवाससः ।।१५।।
दर्भमुष्टिप्रहरणानग्निकुण्डायुद्यास्तथा । कृटमुदरपाणोश्च दण्डायुधधरानपि ।।१६।।

(वा. रा. ५।४।१५, १६)

[He observed many inteligence men of Ravan in the city of Lanka Some posed like Yogis, some were keeping large hair on their heads and looked like beggars, some were with shaven heads, some were putting on cowskins or deer skins like hermits and some were altogether naked like Naga sect of Sadhus. They were disguising in the dresses of various types of Sadhus (hermits) Some were having handful of Kushas as their arm, some were sitting by the side of Hawankund (fire place), some were having Mudgar (spear) some were carrying staffs in their hands as their weapons.

This was certainly meant for collection of intelligence of inside the city and to find out disgrunted elements in the city who might poise risk to his regime.]

He was maintaining espionage and intelligence system to report to him about matters concerning to other nations Shardul was head of his espionage and intelligence system When the army of Sri Ram landed over Lanka island Shardul promptly visited that place in disguise and reported the matter to Ravan about arrival of Banar army of Sri Ram headed by Sugriv

नतो निविष्टा ध्वजिनीं सुग्रीवेणाभिपालिताम् ।
दृदर्श राक्षसो ऽभ्येत्य शार्दूलो नाम वीर्यवान् ।।१।।
चारो राक्षराजस्य रावणस्य दुरात्मन. । ता दृष्ट्वा सर्वतो ऽ व्यग्रां प्रतिगम्य स राक्षस. ।।२।।
अविश्य लका वेगेन राजानमिदमब्रवीत् । एष वै वानरर्क्षौघो लंका समभिवर्तते ।।३।।

(बा. रा ६।२०।१ से ३)

[The head of Ravan's intelligence system, Rakshas Shardul visited the place where he saw Banar Army under the command of Sugriv camping on the shore of the sea After seeing this fearful movements, he returned to Lanka and reported to Ravan that a flow of Banaras and Bhal was heading towards Lanka.]

When Ravan heard the arrival of Banar army of Sri Ramchandraji headed by Sugriv on the main land of Lanka Island, he directed his spy 'Shuk' who was expert in changing shape to further verify information. Accordingly he proceeded towards that army.

स तदा राक्षसेन्द्रेण संदिष्टो रजनीचरः ।
शुको विहगमो भूत्वा तूर्णमाप्लुत्य चाम्बरम् ।।१३।।
(बा. रा. ६।२०।१३)

[When Ravan heard the report of arrival of Banar army given by Shardul he directed his expert spy 'Shuk' who immediately proceeded in the shape of a parrot.]

But he was detected and manhandled by Banars He appealed to Sri Ramchandarji to take pity on him by releazing him. Sri Ram asked Banaars to release him

Ravan again deputed 'Shuk' and 'Saran' two of his spies with the instructions to bring information as to how the enemy had been able to construct bridge over sea as he doubted this report. He further instructed them to bring informtion in detail about the strength of army with the names of important commanders, their weapons and their types Ravan also asked his spies to assess the morale of the army and actually what their intentions were whether they were seriously intending to fight or would retreat to see his might.

While they were doing their jobs in the army of Banars, they were again detected by Bibhishan who had already arrived in the shelter of Sri Ramchandraji and were produced before Sri Ram and said that they cam with the intention of creating friction among your army and to bring details about strength of army, nature of weaponery and so on Sri Ram set them free with the communication that Ravan should hand over Sitaji honourably failing which he would be destroyed along with his army and other fami-

ly members On their return they gave details of the strength of army, quality of weaponery and the names of the important commanders They also reported that their morale was very high and were waiting for the orders of Sri Ramchandraji to invade Lanka On the basis of their report they also advised Ravan to return Sitaji to Ram and approach him for treaty

प्रहृष्टयोधा ध्वजिनी महात्मना वनौकसा सम्प्रति योद्धुमिच्छताम् ।
अल विरोधेन शमो वधीयता प्रदीयता दाशरथाय मैथिली ।।
(वा. रा. ६।२५।३३)

[Oh your Majesty, the Banars are very eagar for war. The morale of their highly placed commanders and men is very high. Hence there will be no gain in opposing them, make treaty with Sri Ramchandraji after honourably handing over Sitaji to Sri Ram.]

Ravan turned down their suggestioins and chided them He again involved in self-praising and narrating his past deeds of victories over various nations of the world over.

It is evident from the illustrations that Ravan had also espionage wing for outside and intelligence wing for internal security But being a despot he never abided by the advice of his spies As it has been noted above that he was over confident of his power, he never cared for informtions given by his spies. The spies also became dull and they did not take full interest in the work. Their way of working was such that they could easily be detected Hence it can safely be said that the espionage and intelligence system of Ravan was of inferior quality as compared to that of Sri Ramchandraji The cause may be his pride, haughty nature and over confident of his military power.

CHAPTER XIII

WEATHER KNOWLEDGE, SOLAR SYSTEM AND ASTROLOGY

In ancient India the Rishis and Munis who lived in forests away from the densely populated areas depended on nature and weather which was part of natural phenomena Hence they studied the weather very minutely Not only weather, cycle of seasons, and movement of solar system were also parts of their study They aslo studied the movements of others stars and planets beside the Sun and Moon They made that knowledge of weather and other stars affecting the human lives accessible to the common people. During the regime of Sri Ram this science also developed like other sciences. Sri Ram himself had a very deep knowledge of this science

The people of those days also knew how Sun is controlling power of weathers and its movements affects the weather In India from those days seasons were divided in six parts viz, Grishma (hot weather), Varsha (Rainy season), Sharad (start of moderate cold), Hemant (pleasant cold), Shishir (Trumbling cold) and Basant (Retriating of cold season).

While staying in Panchwati, Lakshman starts describing the

प्राज्यकामा जनपदाः सम्पन्नतरगोरसाः । विचरन्ति महीपाला यात्रार्थं विजगीषवः ।।७।।
सेवमाने दृढ सूर्ये दिशमन्तकसेविताम् । विहीनतिलकेव स्त्री नोत्तरा दिक् प्रकाशते ।।८।।
प्रकृत्या हिमकोशाढ्यो दूरसूर्यश्च साम्प्रतम् ।यथार्थनामा सुव्यक्तंहिमवान् हिमवान् गिरि ।९।।

(बा. रा. ३ ।१६ । ७ से ९)

weather and how they affect the human life. He says about Hemant which comes after Sharad.

[During the season of Hemant i.e. the harvest of crop of Rainy season, fulfills the lack of foodgrains of the people. Quantity of milk also increases and kings desirous of extending their territorial boundaries take up battle journeys

The Sun also moves and stays in Southern hemisphers with the result that hemisphere is not very bright like the forehead of a women which does not shine without red spot.

Though the peaks of Himalayas are snowclad but during Hemant season, snow falls on entire Himalay ranges and covers them entirely and hence name of this mountains is justified.]

Such weather affects the direction of the wind from south east during rainy season to North west towards eastern part

निवृत्ताकाशशयनाः पुष्यनीता हिमारूणा· ।
शीतवृद्धतरायामास्त्रियामा यान्ति साम्प्रतम् ।।१२।।
प्रकृत्या शीतलस्पर्शो हिमविद्धश्च साम्प्रतम् ।
प्रवाति पश्चिमो वायुः काले द्विगुणशीतलः ।।१५।।
(वा. रा. ३।१६।१२ व १५)

[During Hemant duration of night period increases, cold waves also increases and hence people do not sleep under open sky. These nights of Paush month (December) become darker due to snow fall

The westerlies which are by nature cold becomes colder when it comes in contact with snow fall and blows very fast]

The above noted description of weather and seasonal changes and causes of change in season were very well known to people of those days The movement of Sun from North hemisphere to south hemisphere and again from South to North also brings changes in the duration of days and nights At the same time it causes change in the season That is when Sun remains in Northern hemisphers, there is summer season in the North and when Sun moves in Southern hemisphere, there is winter season in NOrth and vice-versa.

Not only this sudden changes in weather and condition of sky were studied by them and they calculated future happenings from the colour and condition of the clouds and blowing of winds

अमी रूधिरधारास्तु विसृजन्ते खरस्वना
व्योम्नि मेघा निवर्तन्ते परूषा गर्दभारूणाः ।।४।।
(वा. रा. ३।२४।४)

[Dusty clouds like the colour of donkeys floating in the sky here and there and some times roar suddenly and change red as if they are showering blood.]

Sri Ramchandraji said after looking at clouds in the sky with changing hues and roaring sounds that it indicated some ominous happening, and shortly after that Rakshasas attacked them but Sri Ramchandarji single handedly killed them This victory of his over Rakshasas was

also apprehended by him by flickering of his right arm which was auspicious indication for his victory He expresses his view to Lakshman in the following verses

सम्प्रहारस्तु सुमहान् भविष्यति न संशयः ।
अयमाख्याति मे बाहु. स्फुरमाणो मुहुर्मुहुः ।।७।।
सनिकर्षे तु न· शूर जय शत्रो· पराजयम् ।
सुप्रभं च प्रसन्न च तव वक्त्र हि लक्ष्यते ।।८।।

(बा. रा. ३।२४।७ व ८)

[The flickering of my right arm again and again indicated that there will be war with him in near future, there is no doubt about it.

But in near future he also foresees his victory and enemies would be defeated because appearance of Lakshman's face is shining and happy.]

The war took place between Sri Ramchandraji when he was attacked by Rakshas Khar with his fourteen thousand followers in which most of the Rakshasas were killed by Sri Ramchandraji and remaining fled away Sri Ramchandraji was expert in studying minutely the natural phenomina either pertaining to weather or connecting with limbs of the body and derived after effects of them which came true later on This was a sort of forecast besides the forecast of astrology

अनुवाति शिवो वायु· सेना मृदुहित· सुख· । पूर्णवल्गुस्वराश्चेमे प्रवदन्ति मृगद्विजाः ।।४६।।
प्रसन्नाश्च दिशः सर्वा विमलश्च दिवाकर· । उशना च प्रसन्नार्चिरनु त्वा भार्गवो गत· ।।४७।।
ब्रम्हराशिर्विशुद्धश्च शुद्धाश्च परमर्षय· । अर्चिष्मन्तः प्रकाशन्ते ध्रुव सर्वे प्रदक्षिणम् ।।४८।।

(बा. रा. ६।४।४६ से ४८)

Even Sugriv who belonged to Banar tribe had the knowledge of movements of wind and stars in the sky. He was able to assess the future happenings by position and the colour of the stars. When the army of Sri Ramchandraji moved, Sugriv studied weather minutely and said -

[(Sugriv says to Sri Ram after his observations)

Please see that behind the army's movement slow, cool, benificial and pleasant wind is blowing These animals and birds are making sound and chattering in their sweat voice and tone All the directions are appearing pleasant Planet Venus the son of Bhrugu is shining brightly in opposite direction of the movement i.e. in the rear The Dhrub star near Saptarishi 'Great bear' is appearing quite clear. All the Saptarishis who

are pious and bright, are making round of Dhrub star keeping it at their right]

According to Sugriv they were very auspicious signs and indicated appropriate time for moving of army for war

Sri Ramchandraji, when camped near Lanka, began to describe the omens which were visible at that time On the basis of his study, experience and observations of nature he said that great bloodshed was nearing in which thousands of Rakshasas and Banars would die and his forecast came true when actual war between Sri Ram and Ravan started

At that time astrology was also studied and movement of different planets i.e named after various Rishis and Nakshatras and their affects on the earth specially on mankind were forecast and generally the results were the same as were fore-told In Ramayan the analysis of movements of planets and their transaction from one place to other or their reflection on one another with their effects on human life was very well known Forecast on that basis were made and they generally proved true in future when Ravan went to Panchawati to kidnap Sitaji after managing the exit of Sri Ram and Lakshman from that place through Marich, the poet himself compares the circumstances with the effect of malafic planets

रहिता सूर्यचन्द्राभ्या सध्यामिव महत्तमः । तामपश्यत् ततो बाला राजपुत्री यशस्विनीम् ।।५।।
रोहिणी शशिना हीना ग्रहवद् भृशदारूणः||

(बा. रा ३।४६।५ व ५ १ ।२)

[As on the conjunction of Sun set and rising of Moon, there is darkness, similarly Ravan went to Sita as it was dark time for future of Sitaji After that Ravan saw Sitaji as Rohini Nakshatra being affected by malafic planets Mars or Saturn or Planet Satrun afflicts Chitra Nakshatra.]

Regarding appropriate and auspicious moment for movement of the defence forces Sri Ramchandraji says

विमलेच प्रकाशेते विशाखे निरूपद्रवे । नक्षत्रं परमस्माकमिक्ष्वाकूणा महात्मनाम् ।।५०।।
नैऋतं नैर्ऋताना च नक्षत्रमतिपीड्यते । मूलो मूलवता स्पृष्टो घूप्यते घूमकेतुना ।।५१।।
सर्व चैतद् विनाशाय राक्षसानामुपस्थितम् । काले कालगृहीताना नक्षत्र ग्रहपीडितम् ।।५२।।

(बा. रा. ६।४।५०, ५१, ५२)

[For us Ikshwakubanshis, the Bishakha Nakshtra is best as it is not afflicted by Malefic planet Mars, etc Bishakha Nakshtra is shining brightly these days

The controlling Nakshatra of Rakshasas is Mool Nakshatra the god of which is Nairiti which is being aspected by Dhumketu resulting in

dismay and destruction for them Such conjunction of various planets has taken place for destruction of Rakshasas because the people who are destined to destruction are afflicted by malefic planets]

The knowledge about moment of different planets and stars and their effect on the people were controlled by different planets and stars, Sri Ramchandraji was very deep and hence his forecast about himself and Rakshasas became true with his victory and defeat and destruction of Rakshasas He tells that the Nakshatra of his family was Bishakha which was in its full glory and was not afflicted by any malefic planet and hence it was very much auspicious for him and his associates, while the Nakshatra of Rakshasas was 'Mool' which was aspected and afflicted by malefic planets and hence indicated their destruction. Accordingly Shri Ramchandraji who had deep knowledge of astrology and astronomy ordered his forces to march towards Lanka at that auspicious movement.

सनह्य तु सुसुग्रीव· कपिराजबलं महत् । कालज्ञो राघव· काले संयुगायाभ्यचोदयत् ।।२५।।
तत· काले महाबाहुर्बलेन महता वृतः । प्रस्थत· पुरतो धन्वी लकाभिमुखः पुरीम् ।।२६।।

(बा. रा. ६।४१।२५, २६)

[Then Sri Ramchandraji who had thorough knowledge of astrology and astronomy ordered the Banar Army commanders by Sugriv, for march towards Lanka after duly armed

After that Sri Ramchandraji who was a great warrior headed that army and moved towards Lanka in that auspicious moment.]

In the Ramayan written by Maharshi Balmiki, examples of various kinds regarding auspicious or ominous forecasts have been cited on the basis of movements and the aspects of different plants and stars which clearly show that during the period of Sri Ram, most of the common people were in know of astrology and astronomy. When Ravan attacked Sri Ramchandraji during battle with his most powerful weapons and wounded Sri Ramchandraji, the poet has given following example from astrology.

रामचन्द्रमसं दृष्ट्वा ग्रस्तं रावणराहुणा ।
प्राजापत्यं च नक्षत्र रोहिणीं शशिनः प्रियाम् ।।३२।।
र माक्रम्य बुधस्तथौ प्रजानामहितावहः ।।३२ १।२।।

(बा. रा ६।१०२।३२ व ३२ १।२)

[When Ramchandraji was eclipsed by Rahu i e Ravan, it appeared that the planet mercury attacked Rohini Nakshatra which is very dear to Moon and poised danger to the people]

In this connection next example from astronomy was given.

शम्त्रवर्ण सुपरूषो मन्दरश्मिर्दिवाकर· ।अदृश्यत कबन्धाङ्क · ससक्तो धूमकेतुना ।।३४ १।२।।
कोसलाना च नक्षत्र व्यक्तमिन्द्राग्निदैवतम् ।आहत्याङ्गारकस्तथौ विशाखमपि चाम्बरे।।३५ १।२।।

(बा. रा. ६।१०२।३४ १।२, ३५ १।२)

[The rays of the Sun were diluted and became lightless and its glitter became dark like sword The Sun became lightless as if it was afflicated by Dhumketu planet which is indicative of turmoil On the Bishakha Nakshtra said to be family Nakshatra of Sri Ram, was afflicted by Mars which is malefic planet.]

The man who does not know the aspects of various planets cannot cite such examples Only the man who has deep knowledge of malefic and favourable planets respectively can give such examples These examples give total impression that astrology and astronomy were matured sciences at that time and people were fully aware of the movements of planets and various stars They were also aware of the affects cast by those planets moving in different Nakshatras Mars, Satrun Rahu and Ketu are considered malefic planets while Moon, Sun Brahaspati and Venus are considered favourable planets Their placing in the horoscope also indicates adverse or favourable effects of the Nakshatras in which the subject is born

At that time big machines like telescope, observatories were not installed but Rishis and Munis developed their souls by way of 'Tap' and meditation and were able to know the happenings of the future or happenings occuring in countries situated far away When Sri Ram stopped for a while in the Ashram of Rishi Bharadwaj, Sri Ram wanted to narrate the incidents occured during the period of fourteen years of his exile, Bharadwaj stopped him saying that he knew them fully well by way of his 'Tap' meditation or devotion

सर्वं च सुखदु·खं ते विदित मम राघव ।
यत् त्वया विपुलं प्राप्त जनस्थाननिवासिना ।।

(बा. रा. ६।१२४।९)

[Oh Raghav, I know all the difficulties and pleasures that you faced and enjoyed during your period of exile in the forests]

This saying was not enough about his knowledge of happenings faced by Sri Ram but he narrated all the happenings that took place and faced by Sri Ramchandraji during his period of exile for example kidnapping of Sitaji by Ravan, friendship between Ram and Sugriv, his attack over Ravan, the episode of Bibhishan, etc. Bharadwaji further told that he

did not use any instruments to know these happenings but he visualised them through intution by practicing 'Tap' or meditation

Those learned people of that time fully know the differences of Grahs (Planets) and Nakshatras (Stars) and very thoroughly studied time of their rising and setting They ascertained time from those planets and stars jointly For ascertaining months and days they took into consideration of the movements of Sun and Moon jointly It is the reason that calanders prevalant from those days calculated the days and timing of eclipses several years before they actually happened where as the scientists of the developed countries tell such things only before some months or days

During those days men had their contact with the human beings of other planets also as is clear from the description as described in chapter 116 of Yudha Kand of Balmiki Ramayan After the victory of Sri Ram over Ravan,different gods came in from their planets to congratulate Sri Ramchandraji on his success They expressed their pleasure over the death of Ravan because Ravan harassed them also after reaching their planets He was so much scientifically developed that he could reach other planets also through his planes and rockets

Only few examples have been noted down from Balmiki Ramayan to emphasise and show that people of those days were fully aware of astrological and astronomical sciences There are enumerable references in various contos of Balmiki Ramayan which make this opinion justifiably clear that the people of those days had wide knowledge about planets, stars and their effects over the human beings of our plant. It also has references about the contact of our scholars with those of other planets.

It is noteworthy here that such effects were not foretold by formulas and calculations or by means of observations of nature There were such devoted scholars also who did not make use of either formula and calculations or observations but made forcasts through intution also. They developed their souls so much through meditation after leading their lives piously while living in this world that they gained superiority of souls in comparison to the commoners and by that super spiritual power they obtained some of the powers of the Almighty Intution was part of that super power through which they saw past deeds, present happenings of far distances and happenings that were to take place in future We may call it a part of astrology or astronomy as future happenings were also foretold by them

CHAPTER - XIV

CULTURAL SOCIAL RELIGIOUS AND PHILOSOPHICAL ASPECTS

Cultural social, religious and philosophical aspects are co- related among them and hence they have been taken up in this chapter jointly During Sri Ramchandraji's period and before him, the subcontinent of Bharat was fully developed as regards the above noted four aspects In fact Sri Ram inherited them from his ancestors He only established ideals and removed vices from them. As a monarch he lived an ideal life so that his subjects might follow suit He may, therefore, be called a great reformer

As regards culture, it was based on the tenets enumerated in Vedas the oldest religious books of the world and are supposed to have been disclosed by God Himself through Bra' maji the god of creation of this universe Social order shapes itself according to culture Similarly religion and philosophy are also co-related and we cannot separate them by any time of demarcation Truely speaking Vedas contain philosophy and because that philosophy deals more or less about creation of world, existance of the Supreme Creator and hyms in the forms of 'slokas' (Verses) offered to Almighty, the way of leading lives by various walks of life of people, it can be siad to be a religion also By the time of Ram Smritis (code of leading life) Upanishads (Discussions about existance of God among Scholarly Rishis and their disciples) and other religious books based on the tenets of Vedas were written by Rishis who spent most of their time on studying Vedas and preached the knowledge, so derived to the common people through their disciples

There were four types of cultures prevalent during those days and can be divided as under

1. Civilised and developed
2. Materialistically developed
3. Demonaic Culture and their Civilization
4. Semi-cultured

Civilised and developed culture was that which was spreading from Kandhar i e present Afghanisthan to fertile plains of Indus and Ganga with their tributaries and in South the basins of the m... of the Southern

plateau. The majority of the population was of 'Aryan race' which itself means civilised.

The second type of culture was developed but materialistically and wholly believed in the enjoyments of life by exploiting natural resources without thinking for next world or next birth. They were the people of demonaic race and so called Rakshasas or Anarya. They lived in Lanka and spread in dense forests of Indian main land specially in the Southern plateau where dense forests were growing

The third was Demonaic culture which was of Tamasic Vrati (Malingnant nature) Enjoyment of life, womanising, drinking, heavy meat eating and always busy in fighting with other races and nations was the only aim of their lives They were devoid of purity, piousity and good deeds They were living in some parts of India and waged war against Devas and were defeated badly. They were driven away from their homes. They were called Danabs or Asurs They also did not believe in Vedas and other religious books and had no definite religion.

The forth category was of semi-cultural people who lived in tribes in forests and depended on fruits and other vegetables grown in the forests They were educationally backward and used spears indigenously made as their weapons They also used branches of the trees and rock as their weapons They were generally very peaceful and obeyed their kings or chief with loyality This race was called 'Banars as they resembled to monkeys due to their monkey like actions. They were, however, religious minded people though not well read in it In Balmiki Ramayan, all the four types of cultures are mentioned because Sri Ramchandraji travelled from North to South and met with the people of all cultures and shades during his exile period All types of cultures noted above are being dealt in this chapter in detail.

1. VEDIC OR ARYAN CULTURE AND RELIGION.

This culture was purely based on Vedic literature. The tenets of religion were also mentioed in Vedas. The Shastras were also based on the principles of Vedas

Social structure was divided into four i e Brahman, Kshatrias, Vaishyas and Shudras and their professions were clearly demarcated and they acted according to their professions There were some changes in Varnas according to Karmas. A Brahman could become Kshatria or Vaishya if he abandoned the acts of Brahmans and if any Kshatria celebrated acts like Brahmins after giving up his own profession, he could become a Brahman dedicated to performing Yagya. Studying Vedas and

imparting knowledge of Vedas to others, shunning anger, etc. as in the case of Vishwamitraji who was a powerful Kshatria king but later on became a Brahman Rishi Similarly Shrawan Kumar and his blind parents who were Vaishyas by birth lead a pious life after abandoning their profession and developed so much spiritual power that they vistowed a curse on Dashrathaji when their son Shrawan Kumar was shot by the arrow of Dashrathji, the father of Sri Ramchandraji which later came true and Dashrathji died due to shock of departure of his son Ramchandraji who had gone in exile

Sri Ramchandraji was strong adherent of Vedic religion as he said to the Rishis who went to Chitrakut along with Bharat to persuade him to return to Ayodhya and to accept the throne of Ayodhya in place of his father

निर्मर्यादस्तु पुरूषः पापाचारसमन्वित । मानं न लभते संत्सु भिन्नचारित्रदर्शन· ।।३।।
अनास्त्वार्यसस्थानः शौचाद्धीनस्तथा शुचिः । लक्षण्यवदलक्षण्यो दुःशील· शीलवानिव ।।५।।
कामवृत्तोऽन्वय लोक· कृत्स्न· समुपवर्तते ।यद्वृताः सन्ति राजानस्तदवृत्ता सन्ति हि प्रजा· ।।९।।
सत्यमेवानृशंसं च राजवृत्त सनातनम् । तस्मात् सत्यात्मकं राज्य सत्ये लोक प्रतिष्ठित ।।१०।।

(बा. रा. २।१०९।३, ५, ९, १०)

[The man who abandons the religion as limitation put by Vedas becomes absorbed in sins His actions and thoughts get polluted and hence cannot be respected among gentle gentry The behaviour that you have indicated to follow, may look gentle but in reality it is Anaryan (uncultured) in nature It might appear like pure outwardly but in fact it is wholly impure.

The direction that you have indicated to me to follow will make me a despot and then the entire public will become unruly and indisciplined because as kings set example, the public follow

To practice truth is the main religion and is being practised from times immemorial and hence the ruling of public according to truthful principles is itself a truthful act]

Here Sri Ramchandraji contradicted the advice of Rishi Jabali who told him that he should not care for the words of his father and mother Kaikai because there is no real relation between father and son, mother and son and brother and brother because all are mortal Hence so long one is alive he should take into consideration his own interest He also advised him that he should succeed the throne of Ayodhya because he was the eldest son of King Dasharath Sri Ramchandraji laid stress over Vedic religion which was equally binding over a King or a commoner. He further told that behind Vedic religion 'Truth' is the formost and because his father had given two vows to his step mother Kaikai it was his formost

duty as a worthy son to strictly abide by the demands of Kaikai Ramchandraji also explained that it would be an Anaryan act if he did not obey the orders of his mother and the idea of Jabali had no place in the Vedic religion and culture He stressed on leading an ideal life by a king as it sets example to his subjects who look towards him to follow suit.

Not only this, Sri Ramchandraji, hearing the theory of an athiest, depricated the views of Rishi Jawali.

निन्दाम्यह कर्म कृत पितुस्तद यस्त्वामगृहणाद् विषमस्थबुद्धिम् ।
बुद्धयानयैवविघया चरन्त सुनास्तिक घर्मपथादपेतम् ।।३३।।
घर्मे रताः सत्पुरूषै. समेतास्तेजस्विनो दानगुणप्रघाना· ।
अहिसका वीतमलाश्च लोके भवन्ति पूज्या मुनयः प्रघानाः ।।३६।।

(बा. रा. २।१०९।३३ व ३६)

[Your mind is involved in adverse thinking which is against religious theories My father who made you a 'Yajak' (priest) committed a blunder and hence I criticise this action of him

Only those Munis are respectable who are busy in performing religious rites, enjoying the company of scholarly and religious people, who do charitable acts never involve in actions of violance against any creature and who do not indulge in excessive sexual enjoyments]

The above words of Sri Ramchandraji truely clarify the religion of Aryan people He vehemently denounced those who consider the wordly enjoyments, the aim of this life

Performance of various types of Yagyas was one of the main parts of Brahmans, and Kshatrias They were performed with different aims. Dashrathji performed 'Putreshtya Yagya' to get four sons. But performing Yagya by Brahmans was daily routine.

The Aryans believed in rebirth and thought that 'Atma' (Soul) never dies It passes into the body of other creatures according to their actions done during previous birth and assimilates with ultimate soul or the Almighty when the account of his good and bad acts comes to zero, balance They thought the body made of five elements, is mortal and hence they did not give much importance to it. It was why that after death bodies were cremated by consigning them to fire There are many references of Yagyas, rebirth and cremation, etc. in Balmiki Ramayan.

Sri Ramchandraji always struggled for principles of ethics to destroy immorality, treachery, tortures to menkind by man and never hesitated to destroy such elements from the world Once some scholarly Rishis of Madhurapuri (Mathura) visited the court of Sri Ram hearing

that he had taken vow to eleminate all wicked forces from the world. They informed him that they had come from Madhurapuri in a very miserable condition due to the rule of Lavan, the Asura (Demon) who was the son of Madhu who was apious demon

तस्या पुत्रो महावीर्यो लवणो नाम दारूण· । बाल्यात्प्रभृति दुष्टात्मा पापान्येव समाचरत् ।।१७।।
स प्रभावेण शूलस्य दौरात्म्येनात्मनस्तथा । सतापयति लोकास्त्रीन् विशेषेण च तापसान् ।।२०।।

(बा. रा ७।६१।१७, २०)

[His son is Lavan who is a great warrior. His temperament is very cruel That wicked fellow always remained absorbed in sinful acts of his very childhood Now that wicked fellow with the help of Trishul (a three - pronged weapon) is harassing and torturing people through out his Kingdom specially the Munis and Rishis who try to perform their Vedic rites.]

When Sri Ramchandraji heard their woeful stories about Lavan, he promptly replied in a very humble way.

तच्छ्रुत्वाराघवो वाक्यमुवाच स महामुनीन् । घातयिष्यामितद्रक्षो व्यपगच्छतुवोभयम् ।।

(बा. रा ७।६२।६)

[After hearing the statement of those Rishis, Sri Ramchandraji replied that he would get him killed so that your fear might be removed]

He deputed his youngest brother Shatrughna and gave a big army at his disposal He also asked him to rule there after killing Lavan.

Sri Ramchandraji made it a custom to have religious discourses with scholarly Rishis who were always welcomed by him in his court Thus religion, culture and civilisation of those days were fully encouraged by him He was always readv to hear the complaints of the aggreived and gave full justice to them During those days kings usually married more than one woman but Sri Ramchandraji did not believe in polygamy and set an example of marrying with only one women His brothers too followed the same example He adopted all good qualities of the past and added new virtues to them by his acts and actions It is why the example of his ideal regime is given even to-day.

In short it can be said that Vedic religion, culture and civilisation were flourishing and were at their peak in true sense during the regime of Sri Ramchandraji It was a golden period for not only to India but for the whole world because Sri Ramchandraji uprooted all those powers of demoniac nature through out the whole world His aim was to establish peace through out the whole world and violance be practised against only those who were the enemies of humanity, morality and ethics

Taraka,Khar, Dushan, Ravan and Lavan who were symbols of devilish powers were all perished by him. Scholarly people, pious Rishis and honest people in dealing were held by him in great esteem. He encouraged people to lead a pious life based on truth and morality Service of the people was his main aim though he was a king possessing great powers in his hand

There is one more noteworthy and appreciable aspect of the social and cultural order during Sri Ram's regime that the women folk were held in great esteem in the society They did not feel themselves to be inferior in any way to the male counterparts They generally well read and learned in Vedic literature Shri Ramchandraji adhered to keep female sex equal to man When his step mother Kaikai demanded two vows from king Dasharath according to which Sri Ram was to be sent in exile and the throne of Ayodhya be given to Bhart, Sri Ramchandraji accepted the demand though preparations were being made to enthrone him on the next day inspite of the fact that Dasharath was not prepared to part with Sri Ram But Kaikai told Ram that he should go in exile and in his place Bharat be crowned Kaikai, the step mother of Sri Ram, said to him when asked the reason of agony of the king

सनिदेशे पितुस्तिष्ठ यथानेन प्रतिश्रुतम् । त्वयारण्य प्रवेष्टव्यं नव वर्षाणि पञ्च च ।।३५।।
भरतश्चाभिषिच्येत यदेतदभिषेचनम् । त्वदर्थेन विहितं राज्ञा तेन सर्वेण राघव ।।३६।।

(बा. रा २।१८।३५ व ३६)

[(Kaikai says) You are to obey the orders of the king as he had already given two vows to me. According to those vows, you should leave Ayodhya for fourteen years and remain in the forests.'

Oh Raghunandan, Bharat be enthroned in your place and material collected for your coronation be used for crowning Bharat]

Though Kaikai spoke to Ram very harshly but to keep the respect of his step-mother, he readily gave his consent and started making preparations to go in exile though none except Kaikai was in favour of departure of Sri Ram Though Dasharath in his heart did not want to send Ram, Yet Sri Ram, for the sake of keeping regard of woman kind, readily agreed to go in exile During those days woman enjoyed equal rights with man in the field of learning, meditation and other kind of Tapasya During their stay in Chitrakut Ram, Lakshamn and Sita went to the Ashram of Atri Muni When they reached there, Atri Muni introduced them with his wife Anusuya saying that she was very learned lady Besides her great scholarly knowledge she also possessed spiritual power

देवकार्यनिमित्त च यया सत्वरमाणया । दशरात्र कृता रात्रि· सेय मातेव ते ऽ नघ ।।१२।।
तामिमा सर्वभूताना नमस्कार्या तपस्विनीम् । अभिगच्छतु वेदेही वृद्धामक्रोधना सदा ।।१३।।
(बा. रा. २।११७।१२, १३)

[Oh Sinless Ram, she, for the sake of work of Deogan, turned 10 nights to one The same Anasuya Devi be respected like your mother She is to be honoured by all creatures of other parts of the world She is never seen angry Smt Sitaji be asked to see her separately in the Ashram because she may take advantage of her knowledge]

Atri Muni further says about his wife Anusuya and her 'Tap' devotion and meditation

रामाय चाचचक्षे ता तापसीं धर्मचारिणीम् । दश वर्षाण्यनावृष्ट्या दग्धे लोके निरन्तरम् ।।९।।
यया मूलफले सृष्टे जह्नवी च प्रवर्तिता । उग्रेण तपसा युक्ता नियमैश्चा प्यलकृता ।।१०।।
दश वर्षसहस्त्राणि यया तप्त महत् तपः । अनसूयाव्रतैस्तात प्रत्यूहाश्च निबर्हिता ।।११।।
(बा रा. २।११७।९ से ११)

[Then Atrimuni introducing Anusuya his wife to Sri Ram said "Once it did not rain continuously for ten years All that time entire region was facing miserable scorching heat and dry climate, then she resorted to hard 'Tapashya' and after practicing austre life and through that hard 'tap' she got fruits grown for the inhabitants and caused Mandakini river to flow there Not only this she continued her 'Tap' for ten thousand years She removed the hurdles and difficulties that Rishis were experiencing She is the same Anusuya]

Smt. Anusuya, the wife of Muni Atri was a very learned devotee type of lady about whom his husband spoke so high about her devotion and 'Tap' Tap came from learning She was not the solitary example among the women of Aryans but there were so many such ladies who were equally learned The culture and civilisation, that Sri Ramchandraji inherited from his ancesters, was very much developed Sri Ramchandraji only gave it a more ideal shape by strictly following the principles of religion and ethics

During those days the women were not merely an object of enjoyment but they were highly learned at the same time very loyal to their husbands They gave them the respect like respect for God It was in contrast to women of Rakshasas who were merely considered the object of sexual enjoyment No freedom of movement to Rakshas ladies was permitted While the ladies of Aryan civilisation were not at all considered inferior to male folk. They could move freely in the society as their guardians and husbands were aware of their strong character

There was another system prevalent in Aryan culture that marriageable girls among high families were free to choose their husband among from the people called in a cermoney called 'SWAYAMVAR'. Sitaji chose Sri Ramchandraji in Swayamvar mean for choosing husband of her own choice Some tests were put up to know the capability of the persons who were desirous to marry the girl Some were discarted at their failure and among from those who stood true to the test, the girl was free to choose one of them as her husband There was no 'Purda' system among the Aryan like to-day which has crept in due to entry of many race in India specially Muslims who ruled for about 800 years or so in India. It was a golden period of India and glorious traditions based on ethics, purity, truth and other virtues It was all due to ideal character of Sri Ramchandraji He rooted out some unpious qualities crept among kings with the aim that public would also follow suite. In case kings were ideal in the behaviour, character and dealing, the subjects would mould themselves like wise Hence civilisation, culture, religious thinking were of ideal character of the period and regime of Sri Ram.

2. MATERIALISTICALLY DEVELOPED CULTURE

This culture was propounded by Ravan and he and his followers were highly developed in material science Through those sciences they derived material comforts and luxuries and to achieve them they developed, sophisticated arms and weapons They tried to have control over elements of nature like air, sun and other natural resources but that civilisation lacked moral aspect They did not care for the rights of other people or nations and tortured and plundered their belongings for the sake of their own benefits Actually their thinking was 'Tamasik' (malignant) Though Ravan was scholar of Vedas, Shastras and other literature pertaining to ethics, but he made their use for his selfish ends He always neglected their teaching on morality, relation between soul and Supreme soul as they were hurdless in his (Malignant) (Tamasik) actions.

There was historical background behind all this He was son of great scholar Vishrawa and grand-son of Pulitsya Muni both were renowned Rishis of their time who passed most of their time in meditation of the Almighty and a very auster life of a Rishi was led by them but from his mother side he was the son of Kaikasi, the daughter of Demon Sumali These Demons (Danabs) were fully absorbed with 'Tamasik' (Malignant) nature and were always fighting with Devas but when defeated by Devas, they fled away to distant countries like Patal Lok (The present American Countinents) and visited their previous continents in disguise to assess position whether they could attack their winners This Sumali once brought his daughter Kaikasi along with him as she was of marriageable

age. He saw Vishrawa and his son Kuber and thought that if his daughter Kaikasi became the wife of Vishrawa, her sons would lead the life like Kuber and hence he prompted Kaikasi to persuade Rishi Vishrawa to marry her Kaikasi was young and beautiful Sumali's main aim behind this was that he would be able to have relation with Rishis and Brahmans and through his grand-sons he would be able to recover Lanka island from where they had to flee after their defeat and was handed over to Kuber by Devgan

पुत्रि प्रदानकालो ऽ य यौवनं व्यतिवर्तते । प्रत्याख्यानाच्च भीतैस्त्व न वरैः प्रतिगृह्यसे ।।७।।
सा त्वं मुनिवरश्रेष्ठं प्रजापतिकुलोद्भवम् । भज विश्रवसं पुत्रि पौलस्त्यं वरय स्वयम् ।।११।।
ईदृशास्ते भविष्यन्ति पुत्राः पुत्रि न संशयः । तेजसा भास्करसमो तादृशो ऽ यं धनेश्वरः ।।१२।।
सुताभिलाषो मत्तस्ते मत्तमातंगगामिनि । दारूणाया तु वेलायां यस्मात् त्व मामुपस्थिता ।।२२।।
श्रृणु तस्मात् सुतान् भद्रे यादृशान्जनयिष्यसि । दारूणान् दारूणाकारान् दारूणाभिजनपियान् ।।२३।।

(बा रा ७।९।७, ११, १२, २२, २३)

[Thinking this that Rakshas (Sumali) asked his daughter Kaikasi "Oh daughter, now you are approaching to marriageable age as your youthful age is on its last verge The good matches do not dare to court you with the fear that you may refuse Hence oh my daughter you should marry Vishrawa Muni who is son of great Rishi Pulisya He himself is in possession of all good attributes Hence you should yourself go and win him over and become his wife By doing so, you will have sons like Kuber, the eldest son of Vishrwa He is in possession of immense wealth You yourself saw that how Kuber was shining with glamour like Sun (Vishrwa said) Oh damsel walking like elephant, you want sons to be born from me, but you have come on such an unappropriate time of dusk and hence it should be made clear to you that your sons would be cruel by nature and would involve in cruel actions and will make Rakshasas their associates]

Thus above is the story of the birth of Ravan So long he remained in the Ashram of Rishi Vishrawa, he was taught Vedas, Upanishads, Shastras. etc but whenever he found time he slipped away and enjoyed the company of Rakashasas and was involved in the actions of cruelity towards the Rishis and Munis and disturbed their Yagyas Vishrwa left Kaikasi and her sons seeing their wicked and unholy actions and went elsewhere to lead his pious life But kaikasi prompted her sons to become like kuber her step-son and should make efforts to lead a better glorious and wealthier life than him Accordingly Ravan and his brothers started strong and unbreakable 'Tapashya' to please God Brahma,God Brahma was pleased with him and asked him to beg vow Ravan who had 'Tamsik (Malignant) qualities like malice, anger etc. asked Brahmaji to make him immortal to which Brahmaji refused Then Ravan asked for

सुपर्णनागयक्षाणा दैत्यदानवरक्षसाम् । अवध्यो ऽ ह प्रजाध्यक्ष देवताना च शाश्वत ।।१९।
नहि चिन्ता ममान्येषु प्राणिष्वमरपूजित । तृणभूता हि ते मन्ये प्रणिनो मानुषादयः ।।२०।।

(बा. रा. ७।१०।१९, २०)

[Oh Grandfather (Pithamah) Brahma, I may not be killed by Garud, Nag, Yaksha, Daityas (Demon) Rakshasas and Devgan. I do not care for any other creatures I consider men and other similar races like straw.]

Brahmaji conceded to his request Here it is noteworthy that he did not ask for spiritual salvation or attainment of Truth or some good moral gain but begged for power and strength It means he was devoid of good qualities After attainment of such power, his first action was to take possession of Lanka from Kuber which was previously abode of Rakshasas i e the ancesters of his mother side. He invited all the Rakshasas who had once fled away after their defeat by Deogan He rehabilitated them and made them his advisors After some time he raided the new city of Kuber situated in Himalay and brought entire Air Dacota. "Pushpak Viman" He then raided other races from whom he had acquired safety from Brahmaji like Yakshas, Gandharvas, Nags and Deogans and became victorious on the strength of his sophisticated weapons and Air power that he had acquired through material success Wherever he went he raped beautiful women and brought some of them to keep them as their wives Such victims of rape were Vedwati, the daughter of a Rishi, Rambha, etc. Wherever Ravan went he perpatuated devastation and destruction of innocent persons thus losing sympathies of all kind. But he performed Yagyas only for the purpose of acquiring power and not for purification of soul His Rakshas advisers always prompted him to increase his power and to oppress people who did not see eye to eye with him The result was that he kidnapped Sitaji thinking that Sri Ram being a man would not be able to do any harm to him and this vanity became the cause of his death along with all wicked Rakshasas.

After his death his rites were performed by Bibhishan according to Vedic system as from his father side because he was Brahman Scholar of all Vedas Shastras, etc.

एषो हिताग्निश्च महातपाश्च वेदन्तगः कर्मसु चाग्र्यशूरः ।
एनस्य यत् प्रेतगतस्य कृत्य तत् कर्तुमिच्छामि तव प्रसादात् ।।२३।। १०९।।
शास्त्रदृष्टेन विधिना महर्षिविहितेन च ।तत्र मेध्यं पशु हत्वा राक्षसेन्द्रस्य राक्षसा ।।११७।१११।
परिस्तरणिका राज्ञो घृताक्ता समवेशयन् । गन्धैर्माल्यैलकृत्य रावणं दीनमानसाः ।।११८।१११।।

(बा. रा ६।१०९।२३ व १११।११७, ११८)

[(Bibhishan said to Ram after death of Ravan) This Ravan was Agnihotri (Performer of Yagyas) great glamourous, scholar of Vedas, and efficient in performing of Yagyas He was great warrior and always active Now he has died and by your grace I want to perform his funeral rites

All the funeral rites were performed according to Vedic hyms and according to Kalpa Sutras propounded by Maharshis But he was king of Rakshasas hence they also participated and gave sacrifices of animals on that occasion and laid skin of dear duly saturated with 'Ghee' (Butter) according to Rakshasas customs Then his dead body was decorated by Sandal wood and garments of flowers but Rakshasas in their heart of hearts felt agrieved by such rites]

Bibhishan lit the fire in the litre and thus his last rites were performed according to Vedic system. Thus it can be seen that materially developed civilisation was a new one and creator of that civilisation was Ravan It was a mixed culture and civilisation He propounded a new religion which to some extent resembled to Vedic religion but mostly it was a Rakshasas religion as Ravan was a Rakshas from his mother side and all the subjects of him were Rakshasas He chose Rakshasas as his ministers Their civilisation aimed at achieving material luxuries and comforts. There was no place for moral character Increasing power and strength at the cost of other was their aim. They tried to achieve such aim by adopting any fare or foul means There was no consideration for humanity or morality for Rakshasas They were renouned enemies of those who wanted to lead their lives piously It was why Ravan and other Rakshasas had no regard for Bibhishan who wanted to lead a pious life He was forced to abandon Ravan because he was insulted by his nephews like Meghanad and was called coward for giving appropriate advice to Ravan to return Sitaji to avoid booldshed for a wrong and immoral cause.

There was system among Rakshasas that the wife of elder brother after his death could become the wife of younger brother as is evident from the case of Mandodari who became the wife of Bibhishan after the death of Ravan

In short it can very well be said that this mixed civilisation was based on Rakshas civilisation Even Ravan who was great scholar of Vedas did not follow the teachings of Vedas as regards from religious point of view but made use of only those portions about Yagya and Havan which contained the Mantras of Tantras through which material power could be achieved He did not follow the Shastras which taught to lead a life in orderly way. They do not appear to have faith in the Almighty He thought that power acquired by man was ultimate goal of him so that he could do any thing which suited to his will He never cared for the benefit

of the common masses He never liked to hear the advice of his ministers and family members He was always busy in strengthening his material power at the cost of lives of others., He was a dispot and did not want interference of anybody in the matters of his administrative system which was based on fear and devastation of others This was his civilisation in complete contrast to the Aryan civilisation of Sri Ram's regime. They were fully involved in eating meat, drinking and merrimaking which they considered the sole aim of their lives.

3. DEMONAIC CULTURE AND THEIR CIVILISATION

This culture and civilisation was developed by Demon race and Rakshasas of the time of Sri Ramchandraji Their civilisation was completely based on 'Tamasik' (Malignant) temperament Most of the people of this category lived in lonely and densely populated forests and their main aim was to fill up their bellies by meat which they collected by hunting animals in the forests They even took the meat of human body They prepared liquor and drank it in abundance Since Ravan patronised them and took them to his fold, they started living in cities also They were ignorant of knowledge of Vedas or any other religious books They used swords, Daggers, bows and arrows To expand his thoughts Ravan sent them on the mainland of this continent though they were spreading through out the whole world They did not follow any particular religion and were completely devoid of moral thoughts There was no system of marriage and they became husbands and wives according to their convenience It was the time of Ravan that developed some system of marriage for them

Sri Ramchandraji came to know about them when Vishwamitraji took him along with Lakshaman for the safety of his Yagya Tadaka a demon lady, Marich and Subahu were living in the dense forest of eastern part of India and they were constantly disturbing the religious activities of Rishis and Munis When Ram went into exile, he moved towards South and heard the woes of the Rishis living in their Ashrams about the distrubances created by Rakshasas from time to time They did not only disturb their religious rituals but looted their belongings which they collected for their Yagyas Sometimes they even killed these Rishis, suck their blood and took their flesh for their fooding They did not cremate their dead bodies but burried them in the ground When Sri Ram, Lakshman and Sita were wandering in the forest one Rakshas named Kamandh attacked them but Sri Ram killed him While he was taking his last breath he requested Ramchandraji to burry him in the ground as it was the system among the Rakshasas

अवटे चापि मां राम निक्षिप्य कुशली ब्रज । रक्षसा गतसत्वानामेष धर्म सनातनः ।।२२।।

(बा रा ३।४।२२)

[Oh Ram my body be burned in a pit and then go without any difficulty The dead bodies of Rakshasas are burried from times immemorial.]

It is quite clear from the statement of Kamandh that Rakshasas were burried and were not cremated As mentioned in the previous heading of this chapter Rakshasas felt unhappy when the preparations were being made to cremate Ravan by consigning his body to fire

As regards immoral acts, Ravan himself says

स्वधर्मो रक्षसा भीरू सर्वदेव न सशय. ।
गमन वा परस्त्रीणां हरण सम्प्रमथ्य वा ।।५।।

(बा रा. ५।२०।५)

[Oh Damsel, it has always been the act of Rakshasas to go to the women or wives of others and to kidnap them for sexual enjoyment from the times immemorial There is no doubt about it]

It was the statement of Ravan who himself explains the attitude of Rakshasas to which sect he had completely adopted himself He made this statment to persuade Sitaji to pemit him to become her husband Eloping with married or unmarried woman ws common system of Rakshas culture When Ravan could not succeed to persuade Sitaji, he ordered Rakshasi guards to behave harshly with Sita so that she might be compelled to accept his proposal Then Sitaji told the Rakshasis about difference in philosophy of Rakshasas and Aryans refusing completely to accede to the demand of Ravan

न मानुषी राक्षसस्य भार्या भरितुमर्हति । काम खादत मां सर्वा न करिष्यामि वो वच ।।८।।
दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरू. । त नित्यमनुरक्तास्मि यथा सूर्य सुवर्चला ।।९।।

(बा रा ५।२४।८ व ९)

[A Manav girl cannot become the wife of a Rakshas You all may swallow me but I cannot accept your advice My husband may be weak or deprived of kingdom He is my master, he is my instructor, I am always thirsty of his love and would ever remain so like sunshine which remains follower of sun]

Not only this Sitaji enumerated the examples of other Aryan ladies like Savitri, Arundhati, Rohini, Damayanti and Anusuya etc who remained true to their husbands even in miserable moments On the other

hand Suparnakha the real widowed sister of Ravan approached Ram and Lakshman with the request to accept her as their wife

This was the difference between the Aryans and Rakshasas culture as regards moral values of their women s character. Though the demonaic race had no real conception about religion yet they began to chant Mantras when settled in Lanka. Those Mantras were not recited in praise of God but pertained to develop devilish power by pleasing devils and by doing so they could achieve their desired materialistic comforts as Hanumanji heard them during dead of night.

शुश्राव जपता तत्र मन्त्रान् रक्षोगृहेषु वै ।
स्वाध्यायनिरतांश्चैव यातुधानान् ददर्श सः ।।१३।।
(वा. रा. ०५।४।१३)

[In the houses of Rakshasas, he heard some of the Rakshasas reciting 'Mantras' during dead of night and saw some of the Rakshasas studying.]

Among Aryans, the Mantras are not recited loudly during nights as wicked and evil powers are supposed to haunt at the night time But because Rakshasas were hungry of material achievement they were chanting Mantras to please them during night

In brief it can be said that demonaic race including Rakshasas were not religious minded people By worshiping evil powers they achieved immediate conforts through them They were not aware of spiritual conception of the creator nor they thought about it like Arayan people This culture and civilisation was very low and they gave more importance to this body rather than to soul about which they had no clear conception They were not believer in rebirth theory and considered this body and the present life the superior most and for comforts of which they could do any immoral or sinful act. It is why they had cruel, violent and wicked thoughts and through such acts they fulfilled their supermost aim of enjoyment of the present life

They were backward in sense of this knowledge and had no such literature which could teach them morality They lived in dense forests like highly backward people depending on hides and skins to wear and raw meat to eat Their weapons were indegenous like simple bow and arrows and daggers through which they indulged in hunting work

They picked up some knowledge only when Ravan organised them in a nation but it was the case only with those who came to live in Lanka and came into direct touch with him Hence the demonaic civilisation can be called a backward and immoral civilisation They were ig-

norant of religion but worshipers of evil spirits to whom they offered sacrifices of animals to please them /

4. SEMICULTURAL CIVILISATION OF BANARS

There was another culture prevailing in the centre of this subcontinent They were tribal people and were living in other parts of the country They were called Banars because they depended on fruits and other vegatables of the forests and their outskirts. They were very simple, innocent type of people who were physically strong and swift in their walking They were in habit of climbing up trees and mountains and used weapons made of the tree trunks and branches and boulders of the mountain which were indegenously made out of trees and mountain boulders They used clubs made of tree branches or boulders as their weapons. They were not very much literate Exceptions were there as Hanumanji picked up knowledge of Sanskrit thoroughly by visiting the Ashrams of Rishis who were living by their side He had thorough knowledge of Sanskrit and other subjects which he picked up in the company of Brahmans' Ashrams inhabitants living in Ashrams. He was very intelligent and practiced in Yoga too, through which he could extract or expand his body according to the needs. Besides him Nil and Nal were efficient engineers who built the bridge to cross the sea to reach Lanka These Banars proved of great help to Sri Ramchandraji in the war with Ravan with the help of indigenously made weapons like clubs, tree branches and boulders as they were reandily available for fighting. Since they were not meat eaters and were purely vegetarians they were not in habit of hunting and hence they never needed bows and arrows They were having faith in religion which they learnt from Rishis who were living in their neighbourhood. They themselvers were not much educated but for the sake of performance of rituals like marriage etc. they called neighbouring Rishis for performing such rituals.

As mentioned earlier in this chapter, the Banars were semi- cultured tribals. For their dwellings they selected vicinity of the mountains and hills and made their simple houses with the mountain rocks or caves in the mountains where fruitful trees might be growing for their fooding Kishkindha, the capital of king of Banars of all over the world, was situated in a cave.

हृष्टपुष्टजनाकीर्णा पताकाध्वजशोभिता ।
बभूव नगरी रम्या किष्किन्धा गिरिगह्वरे ॥४१॥

(वा. रा. ४।२६।४१)

[At that time, Kishkindhapuri which was situated in a far and wide cave was inhabited by physicaly strong and healthy Banars and was decorated by flags and banners That city with decorations appeared very beautiful.]

Similarly other Banars also lived in similar situations and were not very much skilled in the art of artichect

They were purely vegetarians and dependended on the fruits edible roots and naturally grown some types of rices (Sawan).

Agriculture was not their profession For the purpose of drinking water, they depended on the streams, lakes and ponds situated in the mountains When Bali Was shot by an arrow of Sri Ramchandraji, he complained to him that he did not do any harm to him and was in habit of taking fruits and edible roots grown in the forests

फलमूलाशनं नित्यं वानर वनगोचरम् ।
मामिहाप्रतियुध्यन्तमन्येन च समागतम् ।।२५।।

(बा. रा. ०४।१७।२५)

[I am living in the forest and food consists of fruits and adible roots growing in the forests was taken by me I was not fighting with you but was involved in fighting with some other Then why have you shot me down.]

When the king of Banars was inhabit of taking fruits and edible roots of various plants, others also took fruits, etc. as their food and depended on wild growth of fruits Thus they were purely vegetarians.

The Banars were very peaceful type of tribe. They were innocent and simple in their dealings and worth to be taken into confidence When Sri Ram and Sugriv became friends due to their similar grievances, they considead fire as pious element and to cement their friendship both Sri Ramchandraji and Sugriv took oath before buring fire with the vow that both of them would help each other in their respective tasks

ततो हनूमान् संत्यज्य भिक्षुरूपमरिंदम· । काष्ठयोः स्वेन रूपेण जनयामास पावकम् ।।१३ १।२।।
दीप्यमान ततो वह्निं पुष्पैरभ्यर्च्य सत्कृतम् । तयोर्मध्ये तु सुप्रीतो निदधौ सुसमाहितः ।।१४ १।२।।

(बा. रा. ४।५।१३ १।२, १४ १।२)

[At the time of friendship between Sri Ram and Sugriv, Hanumanji who was mediator between them and was a fear to enemies came to his real shape after throwing away his guise of hermit, and created fire by rubbing two pieces of wood.

After offering fragrant flowers in that fire it was placed between Sri Ram and Sugriv happily as a mark of evidence of their confidence and friendship.]

This shows simplicity of the nature of Banars and their faith in religion. On the other hand they considered fire very pious as indicated above

The Banars were not athiests but had unquestionable faith in God and religion though they had not deeply studied it. It was the result of their association with the Rishis, Munis and Saints living in their neighbourhood in the Ashrams in the forests and on the banks of the rivers and were performing Yagyas and other religious rituals to develop their souls spiritually and were busy in study of Vedas, Shastras and other religious subjects. Banars did not perform such Yagyas themselves but respected those Rishis who performed such religious rituals. Hanumanji was an exception who being very intelligent acquired great knowledge of Sanskrit literature, Vedas and Shastras simply by seeing the actions of Rishis

The social life of Banars was not very developed and can be called underdeveloped tribe because they mostly lived in the forests and mountains Yet they performed their rites according to Shastras for which they took help from the Brahman priests who lived in their neighbourhood in their Ashrams They cremated the dead bodies like Aryans by consigning them to fire After death of Bali, Sugriv cremated his dead body and performed cremation rites accoring to the customs of Shastras.

ततोऽग्निं विधिवद् दत्वा सो पसव्य चकार ह।पितरं दीर्घमध्वान प्रस्थित व्याकुलेन्द्रियः ।।५०।।
संस्कृत्य वालिन त तु विधिवत् म्लवगर्षभा ।आजग्मुरूदक कर्तु नदीं शुभजला शिवाम् ।।५१।।
ततस्ते सहितास्तत्र ह्यगद स्थाप्य चाग्रत· । सुग्रीवतारासहिता सिषिचुर्वानरा जलम् ।।५२।।

(वा. रा. ४।२५।५० से ५२)

[Then according to Shastria system, they lit fire over the litre of Bali and then moved round it Angad after this rite was overwhelmed with sorrow and grief

In this way all Banars came to Tungabhadra river after performing funeral rites according to Shastria customs and after taking dip into the river offered water to the departed soul of Bali There Sugriv and widow Tara keeping Sugriv in front offered water to departed soul of Bali]

The above noted description goes to show that religious customs of Banars regarding death cermoneys and other daily Sanskars were similar to those of Aryans and they took help of Acharyas (Priests) who lived in Ashrams and performed Yagyas and studied Vedas, Shastras and

other religious literature. There were no priests to perform religious rites among the Banars and for that they depended on Brahamin Priests.

Banars were not very much aducated in religious studies They simply followed the religious systems and customs without going deep in its philosophical literature nor they knew much about the ingreadients of religion When Sri Ram shot Bali with his arrow, he began to criticize Sri Ram blaming him to be partial and unjust. Then Sri Ramchandraji retorted

अपृष्ट्वा बुद्धिसम्पन्नान् वृद्धानाचार्यसम्मतान् । सौम्य वानरचापल्यात् त्वं मा वक्तुमिहेच्छसि ।।५
अस्य त्व घरमाणस्य सुग्रीवस्य महात्मनः । रूमायां वर्तसे कामात् स्नुषाया पापकर्मकृत् ।।१९।।
त्वं तु धर्मविज्ञाय केवल रोषमास्थितः । विदूषयसि मा धर्मे पितृपैतामहे स्थितम् ।।४३।।

(बा. रा. ४।१८।५, १९, ४३)

[Oh gentleman, without taking advice from old and religiously respected people and without understanding the principles of religion, you want to preach me religious philosophy out of your Banar like ignorance or want to blame me for right action You are keeping Rooma, the wife of your younger brother and sexually enjoying her though she is like your own sons wife as younger brother is considered to be like son Hence you are a sinful and impious man

You without understanding the ingredients of religious tenets, have become too much angry and hence you are criticising me who is following true religion of his ancestors.]

From the context of above noted verses of Balmiki Ramayan, it is easy to presume that the Banars were not having thorough knowledge of literature containing philosophy on religion. They were not well-versed in Vedas and Shastras Whatever religious conception they had, they gathered by hearsaying and mode of life of those Vedic Saints, Rishis and Munis who were living in Ashrams constructed by them in solitude on the outskirts of for ests where water resources like rivers, streams, etc were available They selected those places to avoid disturbances from the worldly populaction In reply to Balis accusations about him, Sri Ram told him that Balis was ignorant of the religion and philosophy of life in which it was sin to keep the wife of younger brother and to indulge with her in sexual intercourse Sri Ram says that the wife of the younger brother is considered as the wife of his own son which is equivalent to one's own daughter

In short it can be said that Banars were not having knowledgew of the religious literature like Vedas and Shastras They were religious minded to the extent that they belived in the existance of God and followed up customs and performed rites that they picked up from the Rishis

and saints living in their neighbourhood. But there was system among Banars also like Rakshasas, that after the death of elder brother, the younger brother might keep the wife of deceased elder brother as his own wife After death of Bali, Sugriv kept Tara the wife of Bali as his wife, besides his own wife 'Rooma' and that was not considered as sinful act according to the customs of Banars.

स्वा च पत्नीमभिप्रेतां तारां चापि समीप्सिताम् ।
विहरन्तमहोरात्रं कृतार्थं बिगतज्वरम् ।।४।।

(बा. रा. ४।२९।४)

[Sugriv after death of Bali acquired his dear wife Rooma and besides her, Tara wife of Bali was kept by him as his own wife, remained fully absorbed in merry making and sexually enjoying both of them forgetting all the miseries of the past.]

It was similar case of Bibhishan who kept Mandodari, the wife of Ravan as her own wife after the death of Ravan This system of keeping wife of his elder brother after his death, as their own wife was commom among Banars and Rakshasas.

Banars and Rakshasas were also common in another aspect also that both of them had no 'Varn' system or caste system unlike Aryans who had four Varnas viz Brahman, Kshatria Vaishya and Shudra and people belonging to various Varnas acted according to the functions prescribed for them

Only few Banars who remained in constant touch with the learned and scholarly Rishis were exceptions like Hanumanji, Nal, Nil and Sukhain who was a good physician

Banar culture was tribal culture which was semi-cultured and under-developed tribe They belived in existence of God alright but they did not know to prove about His existance and were lacking means to know about Him The Banars also never tried to develope sophisticated weapons as they never needed them having no animosity, with other people They were leading their simple lives and were satisfied with their mode of living depending on fruits and vegetables, etc Like Aryans they were not spiritually developed nor they were developed materiastically like Rakshasas They were following most of the customs which were prevelant among Aryans but some of their customs resembled to the customs of Rakshasas, the examples of which have been quoted above.

To conclude this topic of Religious, Philosophical, Cultural and Social systems, it is clear that two cultures were highly developed The culture of Aryans to which Sri Ram belonged ws spiritually highly

developed and the Rishi, Munis and other scholars achieved so much power through their spiritual elevation that they could do any thing. But they were bound by certain moral principles and hence never used them for harm of humanity or other creatures. Sri Ram, not only encouraged such people but practiced himself through out his life and strived hard to maintain those principles. He, through out his life worked hard to destroy forces fo vices

Other civilisatin i e of Rakshasas was also materiastically developed and was on its highest peak. They exploited natural resources to develope and invent things for their luxuries and benefits with the result that they misused them anb always poised danger to humanity, and mora values were no consideration for them.

As regards the above two cultures, there were semi-cultural people but one of them were self satisfied with articles of natural food or other needs which were easily available in the forests and mountains.

The next semi-cultured or under-developed civilisation was of Tamsic forces who did not even hesitate to plunder or kill other people for filling their bellies They did not hesitate even to take human flesh as their food They were just like athiests and did not tolerate those who were performing Vedic rituals and were busy in meditation It was why their culture has been branded as demonaic culture.

CHAPTER XVI

MORAL CHARACTER OF PEOPLE OF RAMAYAN ERA

As mentioned elsewhere in this book, there were three types of people viz Sataguni, Rajoguni and Tamoguni Sataguni meant those people whose character was morally pious and believed in good actions to be performed by them as laid down in religious books. The Rajogunis were those who led princely life but there were certain bindings under which they did not want to injure the feelings of others and were afraid of committing sinful acts. And Tamoguni were those who did not believe in moral values but were fully absorbed in enjoying life irrespective of any moral values, may it be sexually, in edibles or other sinful habits. The first type of people had certain principles and discipline They had respect for their elders and gave due regards to them The Rajas people gave regards to their elders to greater extent but sometimes, they misbehaved with their elder if they were not directly under them, but Tamas people had no regards for their elders if their interest was not involved As mentioned in the fore-going chapter there were some people specially tribal people who were innocent, unintriguing and unassuming They were leading their simple lives without coming in struggle with others till either they were harassed or challanged by other forces Banars fell into such catagory There were extremely Tamas people who had no faith either in creator or in Good type of moral values They always lived on the lives of others through plunder, murder or sucking blood of others only for the sake of their own enjoyment and leading their lives They had no moral character and were fully devoid of pious deeds

Most of the Aryans came into first catagory though there were some exceptions among them also due to their Rajas nature

During Ramayan period there had been many Rishis, Munis and Saints who were very learned people and were great scholars of Vedic literature By their Tapasya (Meditation) and thinking they developed so much spiritual power with the help of which they could do supernatural acts but they did not use such power to eradicate the tortures perpetuated on them by 'Tamas' people with the fear that their spiritual power would be wasted and it would be difficult for them to regain it Vashistha, Agastya, Bharadwaj, etc were example of such type of people Among the worldy men and even among the kings, Sri Ramchandraji and his three

brothers, and Janakji, the king of Mithila were such type of people, who inspite of discharging their regal duties, did not give up ideals laid down in Vedas and Smritis or in other words codes of conduct

First of all the character of Sri Ramchandraji is taken on the life of whom and about his regime the Ramayan, a historical book of that time is written Sri Ramchandraji was born as the eldest son of King Dasharath of Ayodhya who along with his brothers got education from renowned scholar Vashistha Muni of his time Besides Vashithaji other scholars also gave them educational instructions form time to time

तेषा जन्मक्रीयादीनि सर्वकर्माण्यकारयत् । तेषा केतुरिव ज्येष्ठो रामो रतिकर पितु· ।।२४।।
बभूव भूयो भूताना स्वयम्भूरिव सम्मत· । सर्वे वेदविद शूरा सर्वे लोकहिते रता· ।।२५।।
सर्वे ज्ञानोपसम्पन्ना· सर्वे समुदिता गुणैः । तेषामपि महातेजा राम सत्यपराक्रम· ।।२६।।
इष्ट सर्वस्य लोकस्य शशाक इव निर्मल· । गजस्कन्धे श्वपृष्ठे च रथचर्यासु सम्मत ।।२७।।
धनुर्वेदे च निरत पितुः शुश्रुषणे रतः ।।२७ १ ।२।।

(बा. रा १ ।१८ ।२४ से २७ १ ।२)

[Maharshi Vashitha performed all rituals of the sons of King Dasharath Among all the four, the eldest Ram accelerating the fame and happiness of his father and fore-fathers by his exception actions He was so learned like Brahmaji who was exponent of Vedas and was very much popular among all sections of people All the four sons of Raja Dasharath were scholars of Vedas, but at the same time very good warriors All of them were busy in welfare of the people All were learned and possessed all good qualities in them Among all the four, Sri Ramchandraji was foremost and most specially popular among the people of Ayodhya He was shining like blotless moon He got distinction in riding and mounting elephants and horses All of them also lerant the art of driving of chariots very skillfully. They always remained busy in the practice of use of bow and arrows and always remained in the service of their father]

Such was the training of Sri Ramchandraji and his brothers under Muni Vashista who was great scholar of Vedas Shastras and smrities (code of life) His teachings taught all the brothers how an ideal man should lead his life. They were taught philosophy of life, ways of treating their elders and how the service of humanity could be done They were also taught the ways of ruling the subjects by treating them to be their children Besides the above religious,philosophic and regal duties they were given training in the use of weaponery horse riding and mounting elephants They were also given training in driving chariots Thus the foundation for an ideal man, ruler and warrior was very strong Sri Ramchandraji distinguished himself from other three brothers He was very

obedient to his father, mother and other elders specially scholarly Rishis and Munis

Sri Ramchandraji got further training under guidance of another renowned Rishi Vishwamitra who had himself remained a great warrior before attaining Brahmarishiship Though King Dasharath did not want to send Sri Ram with him to punish and destroy Rakshasas who were disturbing the relegious Yagyas and other religious rituals of Rishis, out of exceeding love and attachment for him, Vashishtaji knew capability and spiritual power of Vishwamitraji and hence advised King Dasharath to send Sri Ram with him He said,

तेषा निग्रहणे शक्तः स्वय च कुशिकत्मज । तव पुत्रहितार्थाय त्वामुपेत्याभियाचते ।।२१।।
इति मुनिवचनात् प्रसन्नचितो रघुवृषभश्च मुमोद पार्थिवाग्यः ।
गमनमभिरूरोच राघवस्य प्रथियशा· कुशिकात्मजाय बुद्घ्या ।।२२।।

(बा रा १।२१।२१, २२)

[Maharshi Kaushik (Vishwamitra) is fully capable of destroying those wicked Rakshasas but he was asking him to send Ram in the greater interest of him.

After hearing the advice of his priest Vashista, famous King Dasharath was fully satisfied and glad He was exceedingly happy and after carefully and thoroughly pondering over the matter he felt that sending Ram with Vishwamitraji on the mission of destroying Rakshasas, was in the interest of Ram who would be able to understand situation]

Dasharthji was fully convinced by the words of learned Rishi Vashisthaji that training of Ramchandraji would be completed under the patronage of Rishi Vishwamitra who had faught many battles and wars before becoming nonviolent Rishi and thus Ram would also learn the difference between wrong and right, piously and vices Sri Ramchandraji was also happy to go with Vishwamitraji because he had heard great deeds of him from Vashistaji

विश्वामित्रो ययावग्रे ततो रामो महायशा । काकपक्षघरो घन्वी त च सौमित्रिरन्वगात् ।।६।।
तदा कुशिकपुत्र तु घनुष्पाणी स्वलकृतो । बद्धगोधाङ्गुलित्राणौ खड्गवन्तौ महाद्युती ।।९।।
कुमारौ चारूवपुषौ भ्रातरौ रामलक्ष्मणौ । अनुयातौ श्रिया दीप्तौ शोभयेतामनिन्दितो ।।१०।।

(बा रा ०१।१२।६, ९, १०)

[Vishwamitraji was in forefront being followed by Ram and then Lakshaman who were fully furnished with their bows and quivers full of arrows Both princely brothers were fully dressed with kingly clothes and ornaments They were wearing hand gloves made of skin of Gohati

Swords were hanging around their waists Both of them were very charming and handsome Both princes were luminous with their attrahent and were spreading their charm to all sides and their various limbs were propertionately formed. Both of them were following Vishwamitraji step by step.]

Sri Ram and Lakshaman were so eagar to pick up learning that inspite of being princes, well decorated in kingly dress, were going on foot with Vishwamitraji to save him from the hindrances and distrubances of the demons Vishawamitraji, in turn disclosing to them about domination of Rakshasas, said that it was spreading towards north from the south on the instigation of Ravan, the most powerful demon and Rakshas leader. He also told them that those Rakshasas were bent upon distroying those ideals and persons who were spiritually elevated by Yagyas, meditation and were busy in maintaining peace all over the world and who wanted to establish a society bound by religious and ethanic rules, based on justice and purity of hearts of mankind in which there might not be chances of exploitation of man by man

Such were the foundation and roots on which moral character of Sri Ramchandraji was built and grown Sri Ramchandraji took a vow before Sri Vishwamitraji that it would be his aim of life to destroy such vices and vice forces Vishwamitraji was very much pleased with Ram and taught all the secrets of all sorts of weapons that he himself knew and afterwards acquired by his spiritual power Such was the training of Sri Ramchandraji and following such instructions he made his life and ideal either as king or as an exiled prince

Sri Ramchandraji heard from her step mother Kaikai's mouth that Dashrathji had given two vows some time ago after being pleased with her and when occasion arose and she requested to fulfil them, he had kept due to exceeding love of him towards Ramchandraji and was feeling agrived Then Sri Ramchandraji wanted to know from her as to what were the vows that she wanted from him She shamelessly said that by one vow she had demanded Sri Ram's exile from Ayodhya and by second vow she wanted the throne of Ayodhya for her son Bharat.

Sri Ramchandraji instead of requesting for some time to think over it, readily said

अतोषयन् महाराजमकुर्वन् वा पितुर्वच· । मुहूर्तमपि नेच्छेयं जीवितु कुपिते नृपे . ।।१५।।
यतोमूलं नरः पश्येत् प्रादुर्भावमिहात्मन । कथं तस्मिन् न वर्तेत प्रत्यक्षे सति दैवते ।।१६।।
वन्दित्वा चरणौ राज्ञो विसञ्ज्ञस्य पितुस्तदा ।कैकेय्याश्चाप्यनार्याया निष्पपात महाद्युतिः।।२८।

(बा रा २।१८।१५ व १६।, २।१९।२८)

[I do not want to remain alive even for two Gharis (time indicator) after disatisfaction or anger of my father towards me Man who is born by his father in this world and progressed due to him would consider his father just present God for him Why will such son not act according to the vows of his father i.e he would definitely abide by his father's vows which have been given to you Sri Ram came out of that chamber after touching the feet of his unconcious father and step-mother Kaikai]

This is the example of Sri Ram's respect and reverence towards his parents Though Dasharathji did not say any thing about compliance of his vows from his mouth, Sri Ram did not want that the giving of vows by him to his queen should be dishonoured and thus his prestige should be lowered down knowing fully well that he was being ejected from the throne of Ayodhya and was exile from his beloved motherland He on the other hand, expressed that for the sake of prestige and pleasure of his father, he was ready even to give up his life He readily accepted the proposal of his step-mother to go in exile for fourteen years Such examples are very rare not only in the history of this country but in the history of the world.

On the contrary there are innumerable examples in the history of this country and world where people for the sake of throne, killed, murdered not only their brothers but even fathers or other nearest relatives But Ram's renouncement of throne was an ideal and examplary act

While consoling his real mother Kaushalya who was extremely agrived after hearing the news of Ram's exile Sri Ram said

ता तथा रूदती रामो रूदन् वचनमब्रवीत । जीवन्त्या हि स्त्रिया भर्ता दैवतं प्रभुरेव च ।।२० १।२।।
भवत्या मम चैवाद्य राजा प्रभवति प्रभु ।।२१।।

(वा रा. २।२४।२० १।२ व २१)

[Saying this mother started weeping Seeing his mother weeping Sri Ram also started weeping and consoling her he said "Oh mother so long husband of a woman is alive, he is like God and everything for her Maharaj is master of yours as well as of mine "]

Sri Ram was not only himself conciencious of his own duties but he advised his agrieved mother also about her duty who had forgotten her duty due to the news of exile of her beloved son He said that so long husband of woman is alive, she should serve and worship him like God and relations with son etc should come afterwards This shows dutifulness of Sri Ram towards his parents which was really an ideal one

Similarly he had ideal relations with his brothers, his servants and admirers He had to take Lakshman with him when he expressed keen desire to accompany him The same was the case of Sitaji who insisted

to go with him in exile inspite of Ram's repeated advice to her to remain in Ayodhya and to serve her father-in-law and mother-in-law Secondly she was herself brought up as princess and was unable to bear the prank and difficulties of the forests where every sort of difficulty was to be faced She gave the same reasoning to Ram that he had given to his mother Kaushalya that husband was everything to a woman so long as he was alive Hence he had to concede to her wish Sitaji says to Ram

पतिहीना तु या नारी न सा शक्ष्यति जीवितुम् । काममेवंविधं राम त्वया मम निदर्शितम् ।।७।।

(बा. रा. २ ।२९ ।७)

[Oh Sri Ram, a woman dedicated to her husband (Pativrata) can not remain alive on the separation of her husband. This thing has been told by you also]

Similarly Lakshman as dedicated younger brother also said

यदि गन्तु कृता बुद्धिर्वनं मृगगजायुतम् । अह त्वानुगमिष्यामि वनमग्रे धनुर्धर ।।३।।
न देवलोकाक्रमण नामरत्वमह वृणे ऐश्वर्य चापि लोकाना कामये न त्वयाविना ।।५।।

(बा. रा. ०२ ।३१ ।३ व ५)

[Arya, if you have decided to go to the forests which are full of wild animals and elephants, etc then I would also follow you there keeping my bow and arrows with me Without you I am not prepared to go even to heaven I do not want to remain immortal and do not desire to achieve the wealth and luxuries of all the three 'Lokas']

Under such insistance by Lakshman and Sita, Sri Ram had to concede to their desire out of love towards his wife and younger brother Sri Ram was so popular in Ayodhya that all the public irrespective of their age, sex, or caste were ready to leave Ayodhya and to go along with him wherever he would go but Sri Ram did not want that the interests of his younger brother Bharat for whom the throne was demanded by his mother Kaikai be harmed and hence he consoled the people that Bharat was no less worthy than him to treat them as his own children

After departure of Ram Lakshman and Sita to live in exile and death of King Dasharath out of grief of separation of Sri Ram, Vasnistaji, the head priest and like prime Minister of Ayodhya, sent messanger to bring Bharat and Shatrughana immediately saying that these were the instructions of Vashistha without communicating the news of departure of Sri Ram, Lakshman and Sita on one hand and about the death of King Dasharath on the other nand When Bharat and Shatrughan came they came to know about affairs of Ayodhya He decided to go to forests to bring back Ram from exile When all brothers met Bharatji requested Ramchandraji to go back to Ayodhya and become the King there He brought

all the ministers, priests and family members also with him to persuade him to come back and to ensure him that there was no hand of him in the conspiracy

But Sri Ram consoled him, and tried to persuade him to go back to Ayodhya and be enthroned as king When he saw that Bharat, out of love and respect of Rama, was not prepared to return and was ready to remain in exile for fourteen years in his place Sri Ram as an elder brother ordered him to go back and to rule Ayodhya

त्व राजा भरत भव स्वय नराणा वन्यानामहमपि राजराण्मृगाणाम् ।
गच्छ त्व पुरवरमद्य सहृष्टस्त्वहमपि दण्डकान् प्रवेक्ष्ये ।।१७।।
शत्रुघ्नस्त्वतुलमतिस्तु ते सहाय सौमित्रिर्मम विदित प्रधानमित्रम् ।
चत्वारस्तनयवरा वय नरेन्द्रं सत्यस्थ भरत चराम मा विषीद ।।१९।।

(वा. रा २।१०७।१७ व १९)

[Oh Bharat, you became the king of Mankind and I shall become emperor of the wild beastly animals Now you return to beautiful city of Ayodhya very happily and I shall also enter Dandakaranya very heartily Oh Bharat, very intelligent Shatrughna will assist you and his brother Lakshman who is my real friend also besides being brother, is on my assistance We all four brothers should save the truthfulness of our beloved father King Dasharath Hence do not feel sorry at all]

Sri Ram stood true and unshaken in his idealogy for keeping the words of his father. Inspite of various efforts by Bharat, Rishis and learned Munis who offered him throne of Ayodhya willingly, lovingly and insistingly, he denounced throne and ordered Bhart to return to Ayodhya and to rule it for the sake of truth and to keep the vows of their respected father. During talks he also made it clear to Bharat and his mother Kaikai who played this game that he did not nurture any malice against them in his heart Who other man like Ram can put up such idealism before his family members, subjects of Ayodhya and entire mankind through out all times Even Vashista, the head priest of the family of Ikshawaku family to which Sri Ram belonged, pleaded that it was a tradition in their family, that the eldest son should succeed the throne, could not move Sri Ram from his idealism in the interest of keeping the sanctity of vows of his father who had given such vows to his beloved queen Kaikai

After departure of Bharat along with his army and subjects etc. the Rishis of that Ashram started exodus from their Ashrams due to fear of Khar, a cousin of Ravan thinking that due to presence of Sri Ram along with Sita, he would intensify his attacks over Rishis and might also harm Sitaji and Ram,etc Sri Ramchandraji respectfully asked them the reason of their exodus, they told that Rakshasas were disturbing their religious

activities including Yagya, etc. and further told that it was all the more dangerous when Sri Ram had been living there with his wife. They might commit any mischief at any time Sri Ramchandraji assured them for their protection from such evil forces like Rakshasas He along with Sitaji and Lakshman proceeded towards south coming across through many Ashrams of Rishis and heard similar complaints regarding torture and distrubances caused by Rakshasas Hearing complaints of their vows he said to them

नैवमर्हथ मा वक्तमाज्ञाप्योऽ ह पतस्विनाम् । केवलेन स्वकार्येण प्रवेष्टव्य वन मया ।।२२।।
विप्रकारमपाक्रष्टु राक्षसैर्भवतामिमम् । पितुस्तु निर्देशकरः प्रविष्टोऽ हमिद वनम् ।।२३।।
भवतामर्थसिद्ध्यर्थमागतोऽ ह यदृच्छया । तस्य मेऽ य वने वासो भविष्यति महाफलः ।।२४।।

(बा. रा. ३।६।२२ से २४)

[Oh Muniwar, you are respected saints and should not request me like this I am to carry out the orders and instructions of yours I have come to the forests not only to carry out the orders of my father but I should feel obliged to do your service I have come to the forests under order of my respected father to liberate you from the pranks and tortures of the Rakshasas by destroying them It is by God's grace that I have come to these forests for your services I would be very much benifitted by availing opportunity to do your services]

Shri Ramchandraji made it clear from his above words that his main aim to come towards these forests where Rishis, Munis, Saints and other religious people were living, was to eradicate the atrocities perpatuated by Rakshasas by disturbing their rituals and peaceful living This task of destroying such evil forces was taken up by him through out his life and to establish a peaceful society where man was not allowed to suc the blood of other man for his selfish interests and enjoyments

Shri Ramchandraji was not only an ideal king but was an obedien son of his parents, saviour of good people, a dependable friend, a good eldest brother, an ideal husband, and an enemy of vicious, wicked and demonaic forces throughout his life When he was king some Rishis from Madhurapuri (Mathura) came and complained against their king Lavan who did not allow them to discharge their religious rites like Yagya, etc and was always busy in malignant acts, Sri Ramchandraji sent his youngest brother to save the Rishis from his clutches and to kill him and establish a rule of law there He also nominated him as a king after killing Lavanasur In his court he held the meetings of Scholars and discussed Vedas, Shastras and Smrities of which he himself was a great scholar He always discouraged the atheistic views of those scholars like Jawali and Charuwak who propounded materialistic theories about life saying that the main aim of human life was enjoyment and merry making as they did

not believe in rebirth to reap the results of their acts He convinced them that every animal is born according to his own acts of the previous life He preacned that if one makes merryment, the other would suffer for him and that was unjust There are, however, some persons who blame Sri Ram on three counts viz the first for chopping off the nose and ears of Surpankhan through Lakshman inthe name of breaking decency towards a woman, secondly killing of Bali for be- friending Sugriv and third the desertion of Sitaji But they do not take into account and consideration the context in which such acts were done

As regards disfiguring of Surpankhan, she was a widowed sister of Ravan who irrespective of her age proposed shamelessly to marry Sri Ram fully knowingly that Sitaji the wife of Sri Ram was with him and when her proposal was rejected by him, she tried to woo Lakshman When both the brothers refused to acceeds to her desire, she attacked Sitaji to kill her which is clear from the following verses

इत्युक्त्वा मृगशावाक्षीमलातसदृशेक्षणा । अभ्यगच्छत् सुसंकुद्धा महोल्का रोहिणीमिव ।।१७।।
ता मृत्युपाशप्रतिमामापतन्तीं महाबल । विगृह्य रामः कुपितस्तो लक्ष्मणमब्रवीत् ।।१८।।
क्रूरैरनार्यैं सौमित्रे परिहास. कथंचन । न कार्य पश्य वैदेही कथंचित् सौम्य जीवतीम् ।।१९।।
इमा विरूपामसतीमतिमत्ता महोदरीम् । राक्षसीं पुरूषव्याघ्र विरूपयितुमर्हसि ।।२०।।

(बा रा ०३।१८।१७ से २०)

[Saying so, Surpankhan was very much furious whose eyes were burning like fire, attacked deereyed Sita as if some big meteor was falling on a small Rohin Star Seeing her furiously attacking Sitaji as if death itself was falling over Sitaji, Sri Ram was filled with anger and challanged her to refrain from doing so and asked Lakshman angrily that no joke should be cut with such uncivilised cruel woman Oh Lakshman, somehow, the life of Sita has to be saved Oh Lakshman, lion among mankind, you should disfigure such ugly, unchaste, sexually blind and big belived woman]

The action taken by Sri Ram against an unchaste woman was very lenient against her ghastly attack for murder of his innocent wife Sitaji Surpankhan deserved death punishment but being a woman she was let off only by disfiguring her for her crime

Thus Sri Ram deserved exhoneration of such blame levelled by some ignorant people who speak against Sri Ram without going deep into the context of such act

The second blame of killing Bali for the sake winning friendship with Sugriv is also baseless When Sri Ram came to know that Bali had not only oppressed Sugriv without any fault of him and turned him out of house but had also kept Sugriv's wife Rooma as his wife being elder

brother of Sugriv which was against the custom of those times in their tribe, he was killed him as a great sinner But Sri Ram was so impartial in dealings that he asked Sugriv to make Angad, the son of Bali as his heir apparent Thus this charge of injustice towards Bali is also far from truth as he was a sinner who did great injustice with his real younger brother.

The third charge according to some people is that Sri Ram did injustice with Sitaji by deserting her but such people forget that Sri Ram was an ideal king besides being Sri Ram as an individual When he heard through his secret sources that some persons among his subject were of the opinion that Sri Ram should not have kept Sitaji in his palaces when she remained in Lanka after being kidnapped by Ravan. They were also murmuring that their wives would also follow suit and would give up their chastity Sri Ram loved Sitaji from the core of his heart but he had to abandon her to set an example for his subjects However even after departure of Sitaji he did not marry again or kept any woman as his wife. To conceal and avoid the grief, he passed most of his time in discharge of his regal duties and discussing religious topics with famous scholars and saints of his time Thus he set up an example of an ideal king who could sacrifice and lose his dearest wife for the sake of wishes of his subjects Thus he cannot be charged for his harshness towards Sitaji.

The moral character of Sri Ramchandraji was above board as an individual and as a king It was examplary for the rulers as well as for a common man It was spotless in all the spheres of his personal life and hence he is remembered as Purushottam (Best among mankind)

He was very just in his family life As king, his eldest son Kush should have succeeded him according to the customs of those days that the eldest son should get throne after the death of his father unless there was any specific complaint against him in the public. But before his death,he nominated his son and nephews as heir-apparent of different portions of his empire as being given below.

Lav became king of north Kaushal with Shravasti as its capital while Kush was made king of Southeren Koshal around Vindhyachal ranges with its capital in Kushabati Lav and Kush were sons of Sri Ramchandraji The sons of Bharat Viz Taksha and Pushkal were made the king of Gandhar with its capital at Takshashila and western portion of Gandhar with its capital at Pushkalawat respectively Similarly the two sons of Lakshman viz Angad and Chandraketu were given Karupath state dividing it into two portions with their capitals at Angadia and Chandrakantanagar after their names respectively The sons of Shatrughna viz Subahu and Shatrughati were given the kingdoms of Mathura and Bidisha respectively. But all brothers viz. Sri Ramchandraji, Bhartaji, and Lakshmanji remained jointly in Ayodhya till their death Sri Ramchandraji

loved his younger brothers more than his own sons while all the three younger brothers respected Sri Ram like their father and never wanted to be away from him He thus set up an ideal example of his family life too

One more aspect of his life was that he judged the people according to their attributes irrespective of consideration of social status monitory considerations and family background

To end with description about Sri Ramchandraji's character it can be said in the end that very rare individuality can be found with so many qualities combinedly existing in a single individual viz humbleness, valour, corourage, piousity, scholarism, tolerence, justice, charm highest royal qualities and what not. It is why Hindus consider him not only as super human but full incarnation of Lord Vishnu, the Almighty

There were other individuals also who need to be mentioned in this chapter Viz Bharat, Lakshman, Sitaji wife of Sri Ramchandraji, Shatrughana, Hanumanji, Bibhishan, Sugriv along with other Banar personalities, Urmila, the with of Lakshman and in the end Ravan who possessed qualities contrary to the above individuals

Bharat was worthy younger brother born to queen Kaikai of King Dasharath On the call of Guru Vashistha to Ayodhya from his maternal grand-father's house and after learning about episode created by his mother for the sake of throne to be given to him, he was very much grieved and determined to go to search Sri Ramchandraji in the forests with the intention to persuade him to accept throne of Ayodhya and to express repentance over the misdeed of his mother He declared to denounce the throne of Ayodhya in favour of his elder brother Sri Ramchandraji He actually went to Chitrakut but when he could not win him over, he said to him

अधिरोहार्य पादाभ्यां पादुके हेमभूषिते । एते हि मर्वलोकस्य योगक्षेमं विद्यास्यत· ।।२१।।
स पादुके सम्प्रणम्य रामं वचनमव्रवीत् । चतुर्दश हि वर्षाणि जटाचीरधरो ह्यहम् ।।२३।।
फलमूलाशनो वीर भवेय रघुनन्दन । तवागमनमाकाङ्क्षन् वसन् वै नगराद् बहि ।।२४।।
तव पादुक्योर्न्यस्य राज्यतन्त्र परतप ।२४ १ ।२।

(बा रा. २।११२।२१, २३, २४, २४-१।२)

[Oh Arya Ram, this pair of sandals carved with gold are submitted to your feet

You kindly put your feet on them They will do the welfare of the entire world

After putting those sandals on his head, Bharat said to Sri Ram, "I shall remain out side the city of Ayodhya passing my life like a hermit

and taking fruits and edible roots like you continuously for fourteen years and will be waiting for your return. Oh, you are dedicated to others cause, shall rule over the kingdom of Ayodhya in the name of your sandals"]

This height of brotherly love, obedience of the order of his elder brother and renouncement of charm of throne in favour of ones brother are rare examples in the history After return of Sri Ramchandraji, he entrusted the throne to Sri Ram as promised He remained obedient to his brother through out his life

Lakshman and Shatrughana born of same mother Sumitra were also loyal to their brothers while Lakshman had special attachment with Sri Ramchandraji, Shatrughna had similar attachment with Bharat from their childhood But both of them were qually obedient to their elder brothers When Sri Ramchandraji was going to the forests to complete his period of fourteen years of exile, Lakshman persistantly followed Ram saying that he could not live without him. He would serve him in exile Both of them were equally courageous, bold and good warriers During attack at Lanka and war with Ravan, Lakshman killed Meghnad, the warrior son or Ravan who once defeated Indra, the king of Devtas Similarly Shtrughna killed Lavan the dangerous king of Madhurapuri and established his regime there according to wish of his eldest brother Sri Ram to enforce peace plans there and give relief to the oppressed people of that state Both the brothers were fair coloured and had charming personality Though during those days it was a custom among Aryans specially the kings to keep more than one wife all the three brothers Bharat, Lakshman and Shatrughna adhered to marry one wife like their elder brother Sri Ram.

As regards the character of Sita, there is no comparison to her as regards her unquestionable chastity and her dedication to her husband through out her life though she had to face many odds in her life She always followed Ram like shadow When Sri Ramchandraji was going into exile, she persistently insisted to follow him there inspite of knowing the difficulties of forest life specially going on foot. But she siad

त्वया च सह गन्तव्य मया गुरूजनाज्ञया । तद्वियोगेने मे राम त्यक्त व्यमिह जीवितम् ।।५।।
पतिहीना तु या नारी न सा शक्ष्यति जीवितुम् । काममेवंविघं राम त्वया मम निदर्शितम् ।।७।।

(बा. रा २।२९।५ व ७)

[Oh Sri Ram, I have to accompany you certainly according to the orders of the elders because on your separation I would give up my life here Oh Ram, a lady believing in chastity cannot bear the separation of her husband as you have indicated such thing to me in the past.]

She clearly told Ram that it was not possible for a lady of chastity to remain alive after separation of her husband which was impossible to bear It was out of her dedication being an Aryan lady towards her husband She saved her chastity even after being kidnapped by Ravan Due to firm determination and strong will of Sitaji, Ravan could not dare to tease her or commit rape as he did with many others in the past She kept her in his garden Ashok Batika and appointed some Rakshasi guards to persuade her to marry Ravan They used persuasive as well as threatning and pressurising methods to win her over in favour of Ravan but their every effort and means failed. Even Ravan himself tried to allure her by promising and offering to lead a luxurious life with him When Hanumanji went to Lanka for the search of Sitaji, he saw her sitting under an Ashok tree He climbed up a tree and from there he witnessed the arrival of Ravan to win over her but She remained adamant in her determination to discart his proposal and allurements Ravan said the following words after being discarted by Sitaji repeatedly

यथा यता सान्त्वयिता वश्यः स्त्रीणा तथा तथा । यथा यथा प्रिय वक्ता परिभूतस्तथा तथा ।।२।।
द्वौ मासौं रक्षितव्यौं मे योऽ वधिस्ते मया कृत । ततः शयनमाराह मम त्व वरवर्णिनि ।।८।।

(वा रा ५।२२।२ व ८)

[In the world it is seen that constant request for expressing by man towards woman comes nearer to her but I am seeing that you are insulting me constantly whenever I speak to you in sweet words. Oh my love I have fixed two months time to wait for your concent after expiry of which I shall fonbly bring you to my bed]

After hearing the above words of Ravan, Sitaji furiously retorted to him in the following verses

राक्षसाधम रामस्य भार्यामिततेजसः उक्तवानसि यत् पाप क्व गतस्तस्य मोक्ष्यसे ।।१५।।
यथा दृप्तश्च मातग· शशश्च सहितौ वने । तथा द्विरदवद् रामस्त्व नीच शशवत् स्मृत ।।१६।।

(वा. रा. ५।२२।१५, १६)

[Oh Rakshas of low mentality, the talk of sin said by you to the wife of valorous Sri Ram, you will not be able to escape from detergent punishment for that. You are just like a rabit in comparison to Sri Ram who is like a delighted elephant Similarly your condition will be the same of a rabit if battle takes place between you and Sri Ram.

Sitaji was so much attached to her husband, Sri Ramchandraji due to her chastity that she was not afraid of threats of Ravan and allurements and sweet words of Ravan could not persuade her She was not even prepared to hear any insulting words against her husband and she took more harsh attitude towards Ravan, the more he tried to attract her

towards him Hearing such discussions between Sitaji and Ravan disclosed by Hanumanji who was an eye witness of such conversation, Sri Ram determined to kill Ravan before stipulated two months time that was given by Ravan to Sitaji Such was an exemplary character of Sitaji as regards her chastity and love towards her husband.

Stitaji did not make any complaint against Sri Ramchandraji when she was unknowingly deserted by Sri Ram and sent in the Ashram of Balmiki This is the character of highest order of an Aryan lady in contrast to the character of Surpankhan, the sister of Ravan who tried to indulge in sexual intercourse with Sri Ram and Lakshman while they were residing in Panchawati Sitaji was not the only Aryan lady having such pious chastity but there were other Aryan ladies too, like her. Urmila wife of Lakshma was another such lady who did not grumble against her husband Lakshman when later decided to accompany Sri Ram in exile She led a very rigid and depleted life in the palaces and served her mother-in-law till Sri Lakshman returned from exile

Materialistic luxuries were of no value to Aryan ladies in comparision to loyality, chastity, depletion and love for their husbands though they might be in very miserable or handicaped condition. They considered them as embodiment of God and for them their husbands were God like to them

Besides the family of Sri Ramchandraji, there were some other persons also who deserve mention about their characteristics. Hanumanji was one of them. He belonged to Banar tribe who are sexually active. But Hanumanji was an exception who remained bachelor through out his life, first serving under Sugriv and then under Sri Ram. He was so strong in his character that he never tried to look any young woman with intention of sexual love When he was searching Sitaji in Haram of Ravan,he thought that he was committing a sin by looking towards queens of Ravan who were fast asleep. But his pious conscience told that he was not doing so with any ulterior motive towards them

निरीक्षमाणश्च ततस्ता स्त्रिय. स महाकपि. । जगाम महतीं शंका धर्मसाध्वसशंकित. ।।३७।।
परदारावरोधस्य प्रसुप्तस्य निरीक्षणम् । इदं खलु ममत्यर्थं धर्मलोपं करिष्यति ।।३८।।

(बा. रा. ५।११।३७, ३८)

[Hanumanji looked for Sitaji among the queens of Ravan, but could not find her there At the same time some daubt developed in his mind that he aught not to have seen the wives of others while they were asleep But soon he consoled himself thinking that no impious thought came to his mind while searching Sitaji among those ladies and his mind remained unaffected as a mind of a Brahmachari should be.]

Besides his strong character, he was a great scholar of Vedas.Shastras, Sankskrit literature and was a successful emissary and efficient in espionage system about which much has been said under the relavant chapter of this book He was very loyal to his master and specially a devotee of Sri Ramchandrauji He never parted with him till the departure of soul of sri Ramchandraji from this mortal world Besides all above qualities Hanumanji was a very good warrior, good commander and very good soldier who killed many important Rakshasas during Ram-Ravan war

As regards Sugriv and Bibhishan, they proved very thrust-worthy friends of Sri Ramchandraji. Both of them were good warriers of their own ways Some people criticize both of them and hold both of them responsible for the deaths of their own elder brothers Some people go even to the extent of calling them to be traitors. But it appears that they have not gone through the circumstances under which they were turned out and were constantly harassed, embrassed and insulted by their own elder brothers.

Sugriv was turned out by Bali without any fault of him for which Sugriv repeatedly pleaded for his innosence Not only this his wife Rooma was kept by Bali and indulged with her in sexual intercourse Similarly Bibhishan having different views from Ravan on the philosophy of life, was always insulted and humiliated not by Ravan only but by his nephews including Meghanand and other courtiers of Ravan When Bibhishan tried to convince Ravan to avoid war, Meghnad his nephew and son of Ravan mocked at him and said.

किं नाम ते तात कनिष्ठ वाक्यमनर्थकं वै बहुभीतवच्च ।
अस्मिन् कुले ऽ यो ऽ पि भवेन्न जातः सो ऽ पीदृश नैव वदेन्न कुर्यात् ।।२।।

(वा. रा. ६।१५।२)

[Oh my younger uncle, you are uselessly talking as if you are very much frightened and saying like this (i.e. praising the personality and force of Sri Ram) The man who had not born in our family would only say such thing nor act in this way (i e. thalk of returning Sita)]

The words of Meghnath were very much pinching as he doubted very birth of Bibhishan in his family Ravan too, instead of warning his son not to say like that to his uncle, rebuked Bibhishan taking the favour of his son

योऽ न्यस्त्वेवंविधं ब्रूयाद् वाक्यमेतान्निशाचर।स्मिन् मुहूर्ते न भवेत् त्वा तु धिक् कुलपांसन ।।१६।।

(वा. रा. ६।१६।१६)

[Oh blot on our Rakshas family, you deserve contempt and curse If anybody else other than you have said like this, he would have to lose his life from my hand at this moment]

This was clear insult of Bibhishan from the side of Ravan's son and Ravan himself He was also warned that he might have been killed if he would have not been his brother But occasion might have arose at the time of debacles on his side when Bibhishan might have been killed or imprisoned Due to these circumstances Bibhishan thought it proper to go away from Lanka and came into the shelter of Sri Ram who gave him full protection and honour Any other person under such circumstances would have acted likewise as Bibhishan did Once he met, Sri Ram whole heartedly, he became loyal friend of him Hence he is not to be blamed as traitor

During that era forces of countrary attributes were also living in the world who were harassing mankind and were endangering the very existance of human race by their malignant actions only for their selfish ends aiming at enjoyments by sucking the blood of others, harassing, torturing and plundering others Ravan was head and representative of such forces It was all the more worse that he was born in Brahmrishi family of Pulatsya a very famous scholar and celebrated Rishis of that time His father Vishrawa was also a dedicated and celebrated Brahmarshi who taught him all Vedas, Shastras and Smrities during his childhood but all these teachings could not prove to be of any avail to him He was influenced by his mother Kaikasi the daughter of Sumali a defeated Demon

After continuously devoting his time for many years he developled sciences through which he invented many deadly weapons and other relating inventions The first target of him was his elder brother from whom he snatched Kingdom of Lanka and Lanka city. All the old subjects of Kuber had to flee away due to his atrocious policies. In their places he invited all the demons of his mother side and made ministers, commanders among from them

Blind with power and over drunk with vanity he again attacked Kuber who had migrated to Himalayas and established a kingdom there. The only fault of Kuber was that he sent words and advice in the capacity of being elder brother of Ravan that he should refrain from evil acts. Rava defeated him there also and snatched his airforce dacota called 'Pushpak Viman'.

निर्जित्य राक्षसेन्द्रस्त घनद हृष्टमानसः । पुष्पकंतस्य जग्राह विमान जयलक्षणम् ।।३७।।

(वा. रा. ७।१५।३७)

[In this way after winning war with Kuber Ravan was very much pleased and as a symbol of his victory he forcibly took possession of Pushapak Viman]

With the help of air force he cherished desire to win over the whole world and to impose his demonaic theories on the other races Wherever he went, he oppressed people after his victories and refrained them to follow their spiritual and religious ritals Not only this he plundered people, snatched their women folk for his and peoples enjoyment. He raped some of them He attacked Devs and their beautiful girls

दर्शनीया हि या रक्ष. कन्या स्त्री वाथ पश्यति । हत्वा बन्धुजन तस्या विनाने ता रुरोध सः ।।२।।

(बा. रा. ७।२४।२)

[That Rakshas Ravan caught hold of beautiful girls and wives who appeared beautiful to him and lifted them in Pushpak Viman after butchering their near and dear relatives to make them as his as well as other Raksahasas wives.]

This was not the solitary instance of him about abduction and raping of women He raped Rambha a very beautiful Devdasi and did not spare her who was kept by Nalkubar, the son of his elder brother Kuber as his wife

एवमुक्त्वा स ता रक्षो निवेश्य च शिलातले । कामभोगाभिसरक्तो मैथुनायोपचक्रमे ।।४० १।२।।

(बा. रा. ७।२६।४० १।२)

[After saying this that Rakshas Ravan picked her and laid her on a rock and forcibly indulged in sexual intercourse with her In the end he fraudulently picked up Sita which resulted in his death along with all demonaic natured Rakshasas]

There appear no necessity to elaborate the demonaic characterstics of mighty and power drunk Ravan as much has been said about him in Chapter XIII captioned 'Cultural' Religious and Philosophical aspect "Subhead Materialistically Developed Culture" He was responsible to review such type of culture of his mother's ancestors who had once been defeated and compelled by Devas to go into hiding Only difference was that Ravan became more powerful than them due to his scientific researches and inventions, but his moral character remained very low like them Being scholar of Vedas and other Aryan literature he never followed the teachings of the same nor made use of them for character building but developed science on that basis to obtain material gains instead of spiritual development On the other hand he became enemy of such elements who were highly spiritually developed Similar was the case of his family members except Bibhishan His followers also enjoined him in his actions because they were brought up in similar atmosphere long before him

CHAPTER XVI

CONCLUDING CHAPTER

This book has been written to throw light on the life of well known figure Sri Ramchandraji known by everybody not only in this country but almost in all parts of the world specially in South Eastern Countries where Hindu civilisation had spread from very ancient days. His character and actions are exhibited through dramas and Ramayans. He was not only a legendary figure but was historical reality He was not only an individual but was an ideal king also and various governments cite examples of his regime i e Ramrajya The basis of this book is Balmiki Ramayan Balmiki was contemporary of Sri Ram This is the first historical book written in verses according to the customs of those days Sri Balmiki was a Maharshi, saint and a good teacher of those days He has narrated every detail of Sri Ram's life very vividly from his birth to his death Details of his individuality as a man, as a king, as a strong warrior, as a saviour of humanity, as a lover of peace and tranquility, as a diplomat and politician and what not, are given chapter-wise on the patern of art of writing mode history

The first chapter contains the introductory background giving details of the source of information, the civilisation of those days i e. Treta yug passed hundred thousands years ago when in other parts of the wor except India, the mankind was leading their lives like other animals There was well established and developed social order in this country and life was led on the principles of Vedas, the first literature ever revealed to the human race On the basis of Vedas, scholars and Maharshis wrote down Shastras Smrits (code of conduct of leading life) for every walk of life of every profession and Varnas

The second chapter contains narration of highly developed architecture and Town Planning of those days People were aware of this art and science Description of Ayodhya or Saket which was constructed in planned way keeping consideration of avoiding environmental pollution has been given In that town people were well-fed and rich but were leading pious life at the same time They were well cultured and fully civilised well-read and devoted to their Vedic religion Such was the society where Sri Ram was born in the family of Raghu

The third chapter deals with demonaic civilisation running parallel to Vedic Civilisation The kings and inhabitants of that civilisation were

materially developed but their development aimed at enjoyment of life even at the cost of lives of other human races They were lacking moral tenets because they could hamper their main aims if they followed moral qualities Ravan was head of such people and was ruling in Lanka. Its architect was also developed but consideration was kept for strongly fortifying it to repulse invastions of other races. Places for enjoying life luxuriously were specially built and decorated fashionably but no spiritual development was seen in that city The people appeared wel-fed and prosperous but were devoid of human feelings. They were busy in meeting their own selfish ends.

Next Chapter IV deals with political and diplomatic aspect of Sri Ramchandraji. His political aspect was different from the politics of today He had an aim and object before him of serving humanity, to save it from desasterous and devasting forces which were spreading all over the world under the leadership of formidable Ravan.

During his childhood Sri Ram was given education by scholars headed by Vashista and later by Vishwamitra, the two dedicated Rishis who acquainted him with the philosophy of life and to raise him spiritually He heard about the demonaic forces who were trying to distrub their efforts to maintain peace.

He, therefore, willingly went in exile and met there with Rishis and Munis in their Ashrams in forests and took a vow that he would destroy such forces Not only this he organised Banar tribes to help him because they lived in such places where Rakshasas made distrubances Another reason was that they were very swift in climbing up the trees and, mountainous regions and needed only fruits and edible roots for their meals.

His wit of diplomacy was very sharp and he chose Hanumanji the minister of Sugriv as good diplomat because he had already tested him during talks which Hanumanji initiated for making teaty with Sugriv. When Hanumanji was going to trace Sitaji he briefed him and by acting on his instructions, Hanumanji was successful to have talks in Ravan's court with the result that he was victorious by conquering Lanka and killing Ravan with his family male members, yet he gave the kingdom to Bibhishan, the younger brother of Ravan who believed in peaceful policies of Sri Ram while returning to Ayodhya After his coronation on the throne of Ayodhya he sent Lakshman to escort maternal uncle of Bharat to his capital and Bharat Shatrughan were deputed to escort Janakji

Chapter V deals with the political and diplomatic policies of Ravan He was a despot and he established kingdom after snatching it from his elder brother Kuber, by using force He did not believe in peace and, therefore, developed power, consisting of natural matters He became so proud and full of vanity about his physical power that he never

heeded the advice of his ministers and advisers with the result that they became flatterers. Hence he met his runious fa... in the end

Next Chapter VI deals with the capability of Sri Ram as a good administrator His government consisted of well-red and scholarly ministers among from Rishis, Businessmen, Kshatrias and of other professions to rule the kingdom The ultimate aim of his administration was to establish a welfare state in which individual freedom of profession and expression was not denied He himself attended court daily along with his ministers and held discussions on the schemes of welfare of the people Besides that he welcomed scholars in his court and discussions on past history and religion were held. In other words he dedicated his whole life for the sake of service of humanity Quotations from Balmiki Ramayan are given to testify this fact

Chapter VII deals with the structure of administration of Ravan for making comparison between the two systems He was a despot and dictator and his own welfare and prosperity was his aim. No minister and relative dared to suggest any thing and when his younger brother Bibhishan put his suggestions to avoid war with Ram, he was insulted, humiliated and turned out of his court with the result that he saught asylu before Sri Ram for his safety

Chapter VIII elaborates the system of succession of throne of kingdom The kings only suggested the names but approval came from the wise ministers, Brahman Rishis and head priests who knew the pulses of general public and subjects Besides them the elders living in the kingdom were also invited to know their views so that the matter of succession could be decided unanimously If the subjects complained about heir-apparent,he was not enthroned as had happened in the case of Asamanj the eldest son of King Sagar, the ancester of Sri Ram who was deprived of the throne and sent out of kingdom on the complaint of the subjects Sagar with the approval of his ministers and subjects declared Anshuman, his grandson as his successor. Similar tradition was followed by king Dashrath in nominating Sri Ram as his heir-apparent and in the end after exile Sri Ram was enthrouned in Ayodhya and Bhart worked only as caretaker during the period of exile of Sri Ramchandraji

Next Chapter IX of war fare and weaponery discusses the ideals for which wars were faught by Aryan rulers and also contains the purposes for which demonaic forces or Rakshasas faught wars The aims and objects were quite contrary to each other While the Aryan kings faught wars to save their subjects from outside intruders, to maintain peace and to counter the atrocities, Rakshas forces took up wars for perpetrating atrocities on the people who were peace loving, scholarly and performing religious rituals. meditating for spiritual elevation, for their selfish mo-

tives and to enthrust their power and will on others The Aryan kings adhered to certain principles The Rakshasas were not bound by any moral principles like those of Aryans After victory, the Rakshasas did not hesitate in raping, abduction of women folk, massaere of their opponents enmass as was done by Ravan on different occassions.

The Arya Rishis and Munis developed their spiritual power so much that they could do limitless devastation but they never used their power with such objects and took vow not to use it for violance, while Rakshasas developed and invented destructive weapons with the elements of nature, with the help of which they could subdue innocent people with ulterior motives. They invented aeroplanes and helicopters to enforce their entry within hours and suddenly in the territories of others at great distances They built and fortified their cities with the help of heavy machinery and automatic machinery which could prevent and destroy their enemy forces outside cities before its entry. Sri Ramchandraji came to know about all these war-tactics and weaponery through the Rishis specially Vishwamitra, Atri and Agastya, etc and hence prepared himself accordingly Vishwamitraji who had been a great warrior himself before becoming Brahmarshi taking vow of nonviolence, handed over his weapons and ways to develope them Besides him Agastyaji also imparted technology of such weapons which had power to destroy the whole world if used carelessly Both of the Rishis convinced themselves that Sri Ram was the only personality who could not misuse them or would not make use of them for his own self- interest but would use them against malignant forces who were prepared to conquer the whole world for their selfish and ulterior motives

Keeping in view the fortification of Lanka, he used Banar tribes who need not to cross the ditches round the boundary walls though bridges but could jump and climb up the boundary walls without the aid of any bridges, etc.

Ravan and his son Meghnad developed means to fight from space but in the end all their materialistic inventions proved futile before Sri Ram and his Banar Army Very minute details about this subject have been given in Chapter IX

As regards the Chapter X, it pertains to scientific development of Ram-Ravan era There were two types of sciences viz the spiritual science and science developed with the help of various elements spreading in the world

The first type of scientists were those who passed most of their time in meditation and there by achieving super power of the Almighty for doing good to the humanity They never thought of destroying this beautiful world and its inhabitants. They kept that power to themselves only and

were not disclosing it to common people specially to fighting races lest they might use it for their own selfish motives. Exceptions were there where they disclosed to the deserving individuals whom they thought worthy of it

Rakshasas were of the race who developed material science to meet their own selfish ends and to enthrust their power and supermacy on others against their will They developed science and were successful in making air power containing aeroplanes, helicopters, etc with the motive of attacking other races and kingdoms. They also laid emphasis on making dreadful and destructive weapons to subdue other people who did not have faith in materialistic thoughts Meghnath developed science of fighting from space after going out of sight of his foes. But the material science was defeated by spiritual science from time to time as former was developed out of matter which itself is perishable Details of scientific inventions are given in the concerning chapter

The next Chapter XI is exclusively dealing in Medical science of that era It was also very highly developed in both sections i e among Aryans as well as Rakshasas They could recover dying people within hours by the use of natural herbs which were generally readily available everywhere except one or two which were only found in high mountains. Such herb was Sanjiwani which could recover a patient who might be dying within short period

The Chapter XII deals with the Empionage, counter-espionage and emissory functions Both Aryans and Rakshasas had separate departments in their administrative set up for this Sri Ramchandraji made Hanumanji as head of this department while Ravan was having this department in his direct control under headship of Shardul with Shuk and Saran as his nearest assistants But Hanumanji was more efficient and effective in his art and was always successful in discharging his duties unassumingly, while the staff of Ravan was generally detected by his enemies

Sri Ramchandraji had a separate staff for collection of intelligence within his kingdom to know the views of his subjects so that he could amend his working even in his personal life according to the wishes of the people with the result that he established an ideal Rajya of all times

Next Chapter XIII deals with knowledge of weather, solar system, astrology and astronomy They were aware of movements of planets, stars and meteors and their effects on human life and other animals as well as on vegitation, weather, etc They formed such formulas which are true even to-day Our calanders forecast about eclipses and their timings and other future happenings, etc They could forecast about rise and setting of Sun, Moon and other planets or stars before hand They were aware

of movement of Sun in North and South hemispheres They had detailed knowledge of seasons and weather and could forecast about their effects on human life and nature Their science in this aspect was complete

Cultural, social, religious and philosophical aspects have been dealt within Chapter XIV it contains concepts of Aryan race with special reference to Sri Ram's regime as well as of Rakshasas Both types of cultures were quite different to each other Aryans strictly adhered to Vedic culture and divided society in four Varnas according to their professions (Karmas) Sri Ramchandraji followed suit He was very much respectful to scholars, Rishis and Munis The speciality of this culture was to lead simple life at the same time had quest for learning Pomp and show was not seen beyond limits The ultimate aim of Rishis and Brahmarshis was to elevate their souls and gain spiritual power The duty of Kshatiras was to save the oppression over the oppressed and for that they might use force The duty of Vaishyas was to feed people of other Varnas through agriculture and business while Shudras believed in service of above Varnas loyally The people belonging to above Varnas felt it their moral duty to fulfill their needs There was interchange of Varnas according to their actions Sri Ramchandraji maintained such sort of religion, society and culture He held seminars for discussions on religion He himself was a great scholar and played active part in such discourses As believer of Vedic religion he ruled according to tenets of Vedas, Shastras and Smrities to keep social order peaceful He himself followed the same ideals through out his life There was another culture which was materially developed but was devoid of moral values This was the culture of Rakshasas who thoroughly believed in merry making and material golry but did not have faith in rebirth with the result that their actions became headache to others

The third culture at that time was of Banars who were strictly vegetarians, simple in their dealings and believed in God the Almighty but were not well educated and well read They depended on nearby Brahmans for performing religious rites

The forth culture was of demons or their remnants who had no religious conception, were non-believer of God and were busy in filling up their bellies with meat even of the man They could not be called cultured in any sense because they used animals skins to cover their private parts Mostly they lived in dense forests and depended on hunting

Next Chapter XV deals with the character and conduct of those prominent persons who find meantion in the Balmiki Ramayan and have played important roles of various types of races They were of two types- one who belived in religion, Vedic culture and strived to maintain human

survival and others were those who were of malignant nature, selfish and were fully involved in materialistic world.

Shri Ramchandraji was foremost in the first catagory of people and he strived throgh out his life for promoting moral values. He set an example of an ideal personality through his life as an individual, king, head of the family, trust worthy friend and great scholar of Vedic literature and religion Bharat, Lakshman and Shatrughna followed his foot steps. Among others were Hanumanji who became full devotee of Sri Ramchandraji and always remained in his service through out his life till his (Ram's) departure from this world. The most notable characteristic of Sri Ram was that he was calm, cool, quiet, and undaunted in diversity as well as in luxury These qualities of him were not only appreciated by Hanumanji but by all those who came in his contact, either as friends or foes including Sugriv, Bibhishan, Vishwamitra, Agastya Muni, Atri and many others Even Bali and Ravan developed regard for him seeing his just and impartial acts

Malignant character of Ravan and his collegues have also found mention in the afore-said chapter under review with their characteristics which as shown that there were two different types of cultures existing in the world at that time These two sets of races possessed qualities quite contrary to one another.

In the end some glimpses of Ramrajya i.e. the regime of Sri Ramchandraji are being quoted form historical book Balmiki Ramayan to illustrate as to why his regime is being remembered even to-day and example of his examplary rule is often quoted as an ideal regime.

जीर्णानामपि सत्वाना मृत्युर्नायाति राघव । अरोगप्रसवा नार्यो वपुष्मन्तो हि मानवा ।।१९।।
हर्षश्चाभ्यधिको राजन्जनस्य पुरवासिन । काले वर्षति पर्जन्यः पातयन्नमृतं पयः ।।२०।।
वाताश्चापि प्रवान्त्येते स्पर्शयुक्ता सुखा· शिवाः ।ईदृशो निश्चिरं राजा भवेदिति नरेश्वरः ।।२१।।
कथयन्ति पुरे राजन् पौरजानपदास्तथा ।।२१ १।२।।

(बा. रा. ७।४१।१९ से २१ १।२)

[Death does not touch even old and worn out people and they do not appear ailing or weak Women give birth to children without any difficulty All the subjects of yours, appear hale and hearty Citizens feel happiness Clouds sprincle rains at appropriate times and water is very tasteful

Cool and soothing winds as blowing the touch of which is very pleasant and joyful The people pray to God that Sri Ram should remain their king for long periods to come because he is very effective.]

As regards his character references from Balmiki Ramayan are given below

विक्रमस्ते यथा विष्णो रूप चैवाश्विनोरिव । बुद्ध्या बृहस्पतेस्तुल्य प्रजापतिसमो ह्यसि ।।५।।
क्षमा ते पृथिवीतुल्या तेजसाभास्करोपमः । वेगस्ते वायुना तुल्यो गाम्भीर्यमुदधेरिव ।।६।।
अप्रकम्प्यो यथा स्थाणुश्चन्द्रे सौम्यत्वमीदृशम् । नेदृशा पार्थिवा पूर्व भवितारो नराधिप ।।७।।
यथा त्वमसि दुर्धर्षो धर्मनित्य· प्रजाहित. । न त्वां जहाति कीर्तिश्च लक्ष्मीश्च पुरषर्षभ ।।८।।
श्रीश्च धर्मश्च काकुत्स्थ त्वयि नित्यं प्रतिष्ठितौ ।
एताश्चान्याश्च मधुरा वन्दिभिः परिकीर्तिता· ।।९।।

(बा. रा. ७।३७।५ से ९)

[Your valour is like that of Lord Vishnu and your handsome and charming appearance is like that of Ashwani Kumar. In intellect you are parallel to scholarly Brahspathi and conduct of your regal duties, you are like Prajapati Brahma Your forgiveness is like that of earth and your glory is like that of Sun Your swiftness is like that of Wind and endurance is like that of Ocean. You are unshakable in war like Lord Shankar. Moon imitates your charm

King like you had neither been in the past nor will be in future

Oh Jewel among mankind, it is not only difficult but impossible to conquer you You are always dedicated to religion and always engaged in welfare of your people and hence fame and Lakshmi, the Goddess of wealth, can never abandon you.

Oh Kakutsanandan Ram, glory and religion are always stationed in you Such were the atributes narated by heralds.]

Such was the character of Sri Ram and dedication towards his subjects due to which he is called an ideal king and his regime is known as ideal regime for his period but will be remembered for times to come We, Hindus, not only call him Superhuman but full encarnation of the Almighty because of his services for human kind at the cost of sacrificing his own personal interests.

SRI RAM

SRI RAM

SRI RAM

Oh Ram Help Us All.